CARPATHO-RUSYN AMERICAN©

A Forum on Carpatho-Rusyn Ethnic Heritage

Слава Ісусу Христу до Вашого дому...

Так вспись писали наши люде у далеких краях, коли посылали звуть чистку о собі своїм ближьвым. І мы вам несеме чистку о тім, же на родинєй наши первы "**Народны новинкы**" приходзіть до Вашого дому. Хочеме, дебы тоты наши новинкы ім блізкословом на тім дорозі до Вас і дебы ньме вшытны мали з ніх радість і улыток. Конечно тоты новинкы не будуть контролованы людзми, яки мають вшелиякы інши інтересы, лем не інтересы нас, русинів. Тым не хочеме повісти, же в нашых новинках не будеме дотримуваті засаду плюралітну думок. Тото вшыто буде, лем бет неприрємой полемікы з людзми українськой орієнтації, бо шкода часу на дебаты о тім, што нам уж є давно ясне. Вынятком пробоме тогды, коли нас будуть мочно нападаті.

Вынятком з тото задуму робиме і в першим числі нашых новинок, дебы людзом была ясна наша позиція, а дебы уж нас тот проблем не одволікав од того, што повинуєме за явліше. Реагуєме на так звані "**Ставлєнія української творчої інтелігенції**" ("Нове життя", ч. 29/91), котре підписало 47 представників нашой інтелігенції. Писмо вмещоване в основному, пан Іван Ванат та сильной подпрмы дальшых "корифеїв українського руху" на Выходним Словенску за последніх 40 років. Сильно "вшівнуте" на читача "ставленіні" титулы і фрази, за якіма ся нашпікує, але мы думаме, же то лем завдякы тому, же повинуєме за явліше. Реагуєме на так звані "**Ставлєнія української творчої інтелігенції**" ("Нове життя", ч. 29/91), котре підписало 47 представників нашой інтелігенції. Писмо вмещоване в основному, пан Іван Ванат та сильной подпрмы дальшых "корифеїв українського руху" на Выходним Словенску за последніх 40 років. Сильно "вшівнуте" на читача "ставленіні" титулы і фрази, за якіма ся нашпікує, але мы думаме, же то лем завдякы тому, же повинуєме за явліше. Реагуєме на так звані "**Ставлєнія української творчої інтелігенції**" ("Нове життя", ч. 29/91), котре підписало 47 представників нашой інтелігенції. Писмо вмещоване в основному, пан Іван Ванат та сильной подпрмы дальшых "корифеїв українського руху" на Выходним Словенску за последніх 40 років. Сильно "вшівнуте" на читача "ставленіні" титулы і фрази, за якіма ся нашпікує, але мы думаме, же то лем завдякы тому, же повинуєме за явліше.

Найвшпе на тім є, же на подписаним папері є вшыткы авалісторы і їх жертвы. Федор Ковач і Врабель, Ю. Бача і Бандель, Микола Мушинка, Михайло Роман і Павло Дудра!? А на чім же ся так о нічім? І цы бет другым не можеть бути. Якбы пошли окреме, з одных і других бы было мало. Тато прекрасно йти вєдно. Ім вєдно против свого народу і бет вшы трашньой єдности. Але до волі! Лем до часу, коли перестрыгнуть горла. Номенклатура ся шпыл 40 років орієнтувала на Москву (не на Україну!), а нашых українців повважовала за бурдзукных націоналістів. Тато і Мушинка і Бачу і Дурово і інших вышмарчи з партії, про котры любезно подякуєме і нинка, як з найбезодпішньма. Тогдаме ся стало і з Михайлом Шмайдом. А теперь нит пишлы приятелїв. Вшыткы тоты такове ся явівли, аши зявляться. Тым, же пропагували три основы бывшого режиму на Выходним Словенску – марксизм-ленінізм, їдеформовану марксистичну історію і український язык, а, головно, послідню. З того языка выли і вывють 137. 43 подписаних. Правда, тым людзем мож порозуміти, тоты, што уж на нічо, са не хочуть вздаті цілковытной злуки про свої увытворіть. А тоты, што ще робіть, мають страх о свою єгзыстенцію. Вшыткы тото є людзке, зрозуміле але мать іншу непрємну димензію: тоты людзе, кідь страчають свій вєсрєдні позіцію, моментів намало рукавы ни вкаві.

Іш єден факт, котрый іх при видіть ак до шелестка як то, же вчера із вшыткы з тыпов бокшівськов слухали, розумели вшытко з писовка, в покорі вшыткы вали із приказы, а тепєрь – ту то маш кождый мать свій розум! Так то не може бути, свит зошалів! Не хошалів, панове (товариші), лем вы перестали быти сучасьніма, а стали сьте са минулыма. Бо як же іншак собі высвітлити ваше "ставлєнія", де пишете: "...**конкурєй режим при рішенні українського питання зробив велікі помилкы та промахи особліво на дялянці церковній, шкільній та культурно політичній, в кінцевому результаті спровокував процес здорового національного усвідомлєнія масс**". Так почитайте! Якась чудна аргументація! Перед українізацією був тым "**здоровий процес національного усвідомлєнія**", або як но українізація ся зачала? А як ак по, то о які "помилкы" і "промахы" минулого режиму говорите? Чом не конкретизуєте. Думаме, же то не были промахы і сьбы, то были регулярны злочины минулого режиму, в з українізацією ся зачала найсвєжша трагедія нашого народу. А в тій трагедії, панове, мноґы з вас брали активну участь!

Но, а што пишете далє, то уж є робота про дешіфратора-професіонала.

"*Главній стан, спричинений політичною та економічною ситуацією у нас і на Україні, змоготів деякі кола за границєю та в Чехо-Словєчкоу до дальшої дестабілізації українського громадзянства*".

(Продовжіня на 3 стор.)

Най Бог благословить нашу путь

Мати камінь на шыї - то не жывот. А так то было на КСУТі-СРУЧСі, де єдны панів-товаришів вымінили другы панове-товариші. А ші вєшы сталінці, як їх попередникы, хоць дактеры, головно "український презмжент" Микола Гірняк, были по першій "контрареволуції" выш мірены з комуністичнєй партії і роботы, а друга революція їх, за нашой помочі, бодай бы ся то нигда не было стало, вынесла на трон. А під такыма людми, як Микола Гірняк, Мілан Бобак, а до тройці добре запав Віктор Коваль, тяжко было робити. Хоць і зме не были слухняны, але каждый день мати на шыї камінь - тройцю з іх сплымы привазаны і до матєриялных поглядами, то не было медзи нами.

Але дость уже о давно "мертвых", хоць они собі то не припущають, дость о тім, што піде до забыта, дость о нашій роботі в новинках "Нове життя", де зме одробили немало років, де зме, кідь уж инше, хоць зачали із "Голосом русинів". А жебы тот голос русинів было дале чути, вырішыли зме выдавати "НАРОДНЫ НОВИНКЫ". Цілы по-русинськы, цілы о русинах і про русинів у ЧСФР. Хочеме, жебы то были, справды, новинкы, якым бы розумілі наши люде, яки бы были їх, а не групы українофілів і сталінців, як тепєр новинкы "Нове життя". Хочеме, жебы то были новинкы незалежны на тых, котры собі думають, же кідь штат давать пінязі, не їх выдавать, та то они дають із ко своєй кишені, затo й можуть диктувати, што буде ся писати. То є плюралізмус у розумінію сучасьніх функціонарів пропавшого часу. Вірме, же выдавателї "НАРОДНЫХ НОВИНОК" - Русиньска оброда і членове їй выбору - не будуть такыма в будучности, кідь нам дали вольну руку. Дякуєме їм за то, як і самому прецедові Руснньскій оброды Васільові Турокові і директорові Театру Александра Духновича в Пряшові Ярославові Гнідавці, котры нас притулили під своє крыдло. Але то не значить, же з ласки будеме послушны, то они од нас ани не жадають, слава Богу.

Народилася нова дітина - "НАРОДНЫ НОВИНКЫ" - із вірме, привітають вшыткы нормалны русины, люде по нашых селах, не українці, што ся выдали в русиньскім - пізда і скоро на то забылы. Ім тоты новинкы будуть проти серцї, але чорт з нимы, ведь мають свою трибуну - "Нове життя". Най там дале пишуть свої єлы борты, золотов корунов якых с недавне "Ставлєнія української творчої інтелігенції...".

Нова дітина мала бы быти новов як обсягом, так і формов. Подобрі свої новинкы, народе русиньскый, матеріялами, а хто хоче - і грошима. Пиште дале свої інтересны матеріялы вы вшыткы, што зме писали і до "Голосу русинів", а тепєрь так уж не мате простора. Петре Оброхто, Юрку Харитуне, Миколо Шкурло, Андрію Дужебо, Анно Галякова, Юстино Матяшовськаі інші. Пиште на радість і своєн нас вшыткых, русинів. Ставаймеся вшыткы о нашу дітину - "НАРОДНЫ НОВИНКЫ", жебы выросла до мціного человіка, котрый буде твердо стояти за вас, наши брятя і сестры русиньского роду.

Александер ЗОЗУЛЯК, шєфредактор новинок

● Рисунок Федора ВИЦА

23-Ю РІЧНИЦЮ "ВЕТЕРЕЦІОЗНОЇ ПОМОЧІ" СОВЄТСКЫХ ПРИПОМІНАЄМЕ УРЫВКАМИ ІЗ "ЗОЛОТОГО ФОНДУ" ПИСАНИНЫ КОМУНІСТИЧНОГО ОРГАКТОРА

Часто мноы з вас, наши читачі, познате рисунки русиньского карикатуриста Федора Вица, із першого числа "Народных новинок" - пармуная у новинках "Vychodu" з 12 го септембра 1969 року. В матеріалі "Kotu složi, Drabo spred?" ся споминать і тодішній шефредактор того часопису Андрій Стефанко, котрого за тот приход дегралювали на далшє. Была хрижками, перекладена до словацкого друштвенного языка, хочеме ресабілізувати Федора Вица і Андрія Стефанка, другого і єдиного сатиріка "Єдиного українського творчого інтелігенції", котре належать Русиньскому оброді. А будзме сміяти ся ноно "єдиному" українській "творчій інтелігенції", не орган організації СРУЧС, до котрого ся

(Продовжіня на 2 стор.)

Папір знесе вшытко?!

дашто на задумыня. Але менше вже з вас знать, же у 1969 році был, як умелецко-технічный редактор "Дружно вперед", вышмарены з той редакції за то, же на перны "нарвінны інтернаціональный помоци" войск пятых социалістичных штатів хотів опубліковати на обваді того часопису смс бодлівы пять розпятя Христа. Але вже мало хто з вас знать, што о тім прінцапі тоды ся писало і так зме вырішыли выбрати урывкы з писаніны комуністичного редактора Штефана Кнапа

НАГОДА ЧИ ПРОҐРАМ?

В посліднім часі вше дакілько раз за собов з пряшівського радія зме мюли слухати матеріали єдноднно як тенденчно спрямованы. Єдне про материялны зо вышсте нашой народности. Знаме, же наш народностный жывот днесь то є барз комплікуваный організм, а яким суть вшелиякы поглядy на єдну і ту саму справу. Нич протно того, наіпаш, с то в найлепшым порядку, же кінєчно каждый може повісти свій погляд, же конечно люде єдна-кых поглядів можуть собі створити свої "партії", яки будуть наґреслювати (або приправувати) дальшу неліґгу путь про розвиток нашой народности. Зато при них наши люде, кідь уважуєме о тім, же тоты "партії" будуть засягувати до їх "організму". мусять і знати. А знати про них - нелем з єдного боку, же "дакто повіа і є то так, дале дискутувати не треба". Перебачте, але якраз такый погляд собі формую в послідних часі (а нелем я), кідь слухам наше радіо. Бо є недобри, кідь вже другу суботу за собов (ЗЛІІІ і ЮЛІІІ 1991 р., а яконо, не послідній раз) релятори радія давали місце (а немало місця) на очорнюваня єдной із 7 організацій, яка по революції вынмела і зачала роботы медзи людзми нашой народности - Русиньской оброды. Конкретно ЗЛІІІ - у "Коментарі тыжня" і так

(Продовжіня на 2 стор.)

Андрій Стефанко, котрого за тот приход дегралювали на далшє. Была хрижками, перекладена до словацкого друштвенного языка, хочеме ресабілізувати Федора Вица і Андрія Стефанка, другого і єдиного сатиріка "Єдиного українського творчого інтелігенції", котре належать Русиньскому оброді. А будзме сміяти ся ноно "єдиному" українській "творчій інтелігенції", не орган організації СРУЧС, до котрого ся

(Продовжіня на 2 стор.)

FROM THE EDITOR

The public resurgence of Rusyn national awareness has already yielded a number of fruitful results: the First World Congress of Rusyns in the spring of 1991 (see "First World Congress of Rusyns," *C-RA*, Vol. XIV, No. 2, 1991, pp. 7-9); the establishment of the Andy Warhol Museum of Modern Art in Medzilaborce (see *C-RA*, Vol. XIV, No. 4, 1991, pp. 8-10); and Rusyn representation in pan-European conferences, such as the Institute for East-West Security Studies conference on "European Institutions and the Protection of National Minorities in East Central Europe and the Balkans," held in Czechoslovakia in October 1991 (see *C-RA*, Vol. XIV, No. 4, 1992, p. 7).

The Rusyn revival has also sparked exciting and controversial debates which have taken several forms. I would like to share with you here two instances of these discussions. The first is a recent investigation conducted by the Society of Carpatho-Rusyns in Subcarpathian Rus', into the views of three official bodies concerning the status of Rusyn national identity. The second concerns the conclusions and recommendations which emerged from the European Cultural Foundation's international symposium on "Minorities and Politics," held in Bratislava, Czechoslovakia, November 13-16, 1991.

The Society of Carpatho-Rusyns requested a response as to the status of Rusyns from the Commission for Cultural Questions of the former Supreme Soviet of the Ukrainian SSR, the Ministry of Foreign Affairs of Poland, and the Institute of Ethnography of the former Soviet Academy of Sciences in Moscow. The Ukrainian Commission for Cultural Questions answered that the "declaration of the Society of Carpatho-Rusyns concerning the return of the Transcarpathian oblast to the status of an autonomous republic cannot be a topic of serious discussion either by virtue of its contents or historical and scholarly argumentation." The commission differentiated between cultural Rusynism and political Rusynism; it accepted the validity of the former, but condemned what was considered the latter's so-called separatist tendencies.

The Polish Ministry of Foreign Affairs recognized that "for a long time Lemkos have had their own consciousness, distinct from the Ukrainian which is clearly conspicuous in their language, culture, and customs," and that "for decades the Lemkos were repeatedly and erroneously called Ukrainians...." Finally, in the opinion of the former Soviet Institute of Ethnography, the Rusyns are to be considered "a distinct group, just like the Russians, Ukrainians, and Belorussians, and *not as a part of any of these ethnic groups*."

The second instance of these debates is reflected in the text delivered on the final day of the European Cultural Foundation's international symposium on "Minorities and Politics." Dr. L'udovít Haraksim drafted the text based on the results of Workshop 7 on the problem of the Rusyn and Ukrainian minorities in Czechoslovakia. The text was revised and approved by the three speakers (see **RECENT EVENTS, Bratislava**, in this issue), who were joined by three other workshop participants from Canada, Czechoslovakia, and Sweden. The text follows:

Among the approximately 31 people who participated in its two sessions (November 14, 1991) were experts in history, ethnography, and philology, as well as civil servants at the governmental and ministerial level who are professionally involved with minority issues.

From the beginning the proceedings were influenced by an awareness that there was once a single nationality which, although small in number, was designated before 1952 as Rusyn (or Russian), thereafter as Ukrainian, and then as a result of the latest census in 1991 was divided into two yet smaller nationalities—Rusyn and Ukrainain. This division was made possible by the fact that after the fall of the Communist regime (November 17, 1991), the Rusyn population was allowed to identify itself as Rusyn. They had been denied this possibility since 1952, when the Rusyn nationality was officially abolished.

After the fall of the Communist regime, basic democratic principles stipulated by international documents were finally implemented. In the 1991 census, 16,927 people in Slovakia declared themselves to be Rusyns and 13,847 identified as Ukrainians. According to some participants of both the Rusyn and Ukrainian orientations, these figures fail to reflect the actual number of citizens of Rusyn and Ukrainian origin.

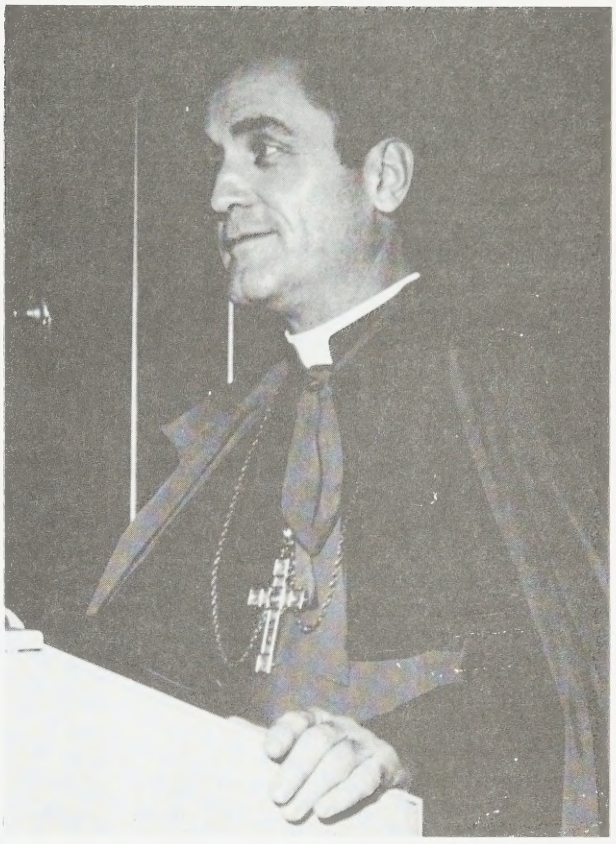
The census forms were filled in by the respondents themselves. Thus, the results can be reasonably expected to reflect the true situation. However, from a human standpoint this is not the case. The fact is that a national community is divided, even though its members are of the same ethnic origin, use the same spoken language, and share a similar historical experience. The importance of this division is underscored by the fact that Rusyns and Ukrainians are also divided within families depending on the orientation of their individual members.

Three papers presented by L'udovít Haraksim, Mykola Mušynka, and Paul R. Magocsi. The speakers endeavored to explain the causes of these divisions, to clarify the issue of Rusyn national identity, and to provide an explanation of whether Rusyns are part of the Ukrainian nation or a separate Rusyn nation. Dr. Magocsi presented the "Rusyn question" in a broader Central European context and discussed the status of Rusyns in Czechoslovakia, Transcarpathia [in Ukraine], Poland, and Yugoslavia. His presentation delineated future prospects for Rusyns, including political prospects.

The proceedings explained how a unified Rusyn nationality has been divided into two smaller nationalities whose interrelations, especially between their spokespersons, are not ideal. The discussion also cast light on the Ukrainianization of Rusyns after 1952, which should be regarded as a result of policies undertaken by the Communist regime in an attempt to alter the national identity of Rusyns. An opinion was voiced that the imposed policies of Ukrainianization were consistent with the interests of the Rusyn population, but this view was not accepted by most of the participants who argued that a majority of Rusyns identify as Rusyn and regard themselves as a separate national entity.

Recommendations: 1. That the division of the Rusyn population into Rusyns and Ukrainians should be accepted. However, this division should be considered an internal matter of the Rusyn population. Governmental functionaries should avoid showing preference for either one or the other national orientation. 2. That a workshop should be held dealing with the historic development and present status of Rusyns in Slovakia as well as of the Slovak minority in Hungary. Such a workshop would contribute to the topology of national minorities in the region.

NICHOLAS T. ELKO (1909-1991)



Bishop Nicholas T. Elko's death on May 18, 1991 was a reminder that his lifetime spanned an era of both conflict and harmony for the Carpatho-Rusyn people as well as their adjustment to American society. The bishop himself was at various times a promoter of each of these. Sadly, the last two decades of his life were spent at a distance from the major settlements of our people and outside their ecclesiastical life. The reasons for this estrangement may never be fully understood.

Nicholas T. Elko was born in Donora, Pennsylvania, on December 14, 1909, to John and Mary (Vazur) Elko, immigrants from Zemplín county. When young Nicholas was nine, Donora was shaken by a steel strike (October 1919), which brought great hardship to our people in the Monongahela Valley. A happier event was the unification of the Carpatho-Rusyn homeland in Europe with the new state of Czechoslovakia. A precocious boy would likely retain a memory of these events.

Czechoslovakia was where the future bishop studied for the priesthood. During the early 1930s, he attended the Theological Seminary in Užhorod and, therefore, was abroad when a new conflict had begun in America—the fierce struggle over celibacy.

Elko remained a Greek Catholic loyal to the union with Rome. At the height of the celibacy struggle, he was ordained by Bishop Basil Takach in St. Nicholas Greek Catholic Church, McKeesport, Pennsylvania, on September 30, 1934. He began serving in the parish of Canonsburg, Pennsylvania, and then was transferred to McAdoo, Pennsylvania in 1939. That year he became an instrument of harmony when he was appointed Spiritual Director of the Greek Catholic Union (*Sojedinenije*). He replaced the Reverend Peter Molchany, one of the founding priests of the American Carpatho-Russian Orthodox Greek Catholic Diocese. During Elko's tenure (1939-1943), his devotional and instructional column appeared regularly in the Greek Catholic Union's weekly newspaper, *Amerikansky russky viestnik*.

Elko promoted a construction boom in Ruthenian Catholic parishes during the post-World War II period. Appointed pastor of St. Mary's Church in Cleveland in 1946, he superintended the building of a "very imposing church structure." This activity continued after his episcopal consecration by Eugene Cardinal Tisserant in Rome on March 6, 1955, and his appointment as Exarch of Pittsburgh. A perusal of the diocesan weekly newspaper, *Byzantine Catholic World*, which he initiated in 1956, reveals that virtually each month a new parish was established and a church or school was newly constructed or renovated. Whether or not being a "brick and mortar" pastor is considered a positive epithet, that description certainly fits Bishop Elko.

It was also during Elko's episcopate that many lapsed Byzantine Catholics returned to that jurisdiction and numerous conversions from non-Eastern rite churches took place. The eparchy expanded to the Pacific Coast and the South, far from the traditional manufacturing and mining regions, while several parishes relocated in the suburbs. And while some may still have thought that the Byzantine rite was archaic and exotic, it nonetheless was accepted by many Latin-rite prelates, priests, and lay persons. Elko's friendship with the renowned Bishop Fulton J. Sheen definitely furthered this acceptance because the well-known Roman Catholic prelate publicized the Byzantine Ruthenian rite.

Sheen celebrated Divine Liturgy in English during the annual pilgrimage at the Motherhouse of Mount St. Macrina in Uniontown, Pennsylvania on September 1, 1955. From then on, English-language liturgies were celebrated in many parishes with Elko's approval and encouragement. Those liturgies became a catalyst for many conversions and contributed to defections from the Latin rite. It should be remembered that this trend began ten years before the Second Vatican Council finally sanctioned the vernacular for the Latin rite. Thus, Bishop Elko could be considered a progressive.

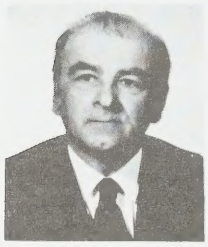
For reasons that are not yet clear, after a period of exile in Rome, he resigned as Eparch of Pittsburgh in 1967. Previously, there had been rumblings that he was authoritarian and harsh toward priests and seminarians, and that he was promoting Latinization. *The Pittsburgh Press* reported that he was "under investigation," but Rome revealed little. No longer at the Pittsburgh Eparchy, Elko was appointed ordaining bishop for candidates of the Eastern rite with the title of archbishop of Dara. From 1980 until his retirement in 1984, Elko served as auxiliary to the Roman Catholic bishop of Cincinnati. In this post, he remained active in social service programs such as aid to substance abusers, the homeless, and the poor. This social consciousness was consistent with his activities during the 1950s, when he founded the *Byzantine Catholic World* and promoted vernacular liturgies. To evaluate his career will be difficult due to the obscurity of the events of 1966 and 1967.

Richard Renoff
Westbury, New York

THE SOCIETY OF CARPATHO-RUSYNS

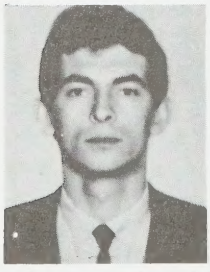
The year 1990 was a historic date for Carpatho-Rusyns. In that year alone, five new Rusyn cultural organizations were established in the four countries where Carpatho-Rusyns live in Europe. The first of these to come into being was the Society of Carpatho-Rusyns (Tovarystvo Karpats'kych Rusyniv/Obščestvo Karpatskych Rusynov), founded on February 17, 1990 in the Transcarpathian oblast of what was still then the Soviet Ukraine. Soon after, branches of the organization were established in several districts (*rajony*) throughout Transcarpathia (Subcarpathian Rus'). The *C-RA* has previously reported on the goals of the Society of Carpatho-Rusyns (Vol. XIII, No. 2, 1990, p. 5). What we wish to do here is describe the structure of this organization and provide some data on its leading members.

The Society of Carpatho-Rusyns is governed by a regional (oblast) executive committee based in Užhorod and comprised of about thirty members. The regional executive officers are: Vasyl' A. Sočka, chairman; Professor Ivan M. Turjanycja, first vice-chairman; and Vasyl' Zajac and Andrij H. Šepa, vice-chairman.

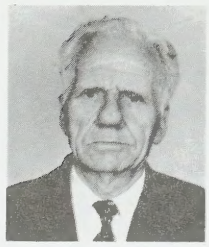


Vasyl' A. Sočko was born in 1922 in Berehovo, a town in the southern lowlands of Transcarpathia (Subcarpathian Rus'). He was raised in the highland region (Verchovyna) where his parents were teachers. After completing university studies in Budapest and in Užhorod, which by then was under Soviet rule, he worked as a teacher, high school principal, librarian-bibliographer, and head of the Transcarpathian Research Center for teachers in schools of national minorities. He is an accomplished short story writer and essayist, who has published under the pseudonym Vasyl' Boržavin. Sočka was elected chairman of the regional executive of the Society of Carpatho-Rusyns in May 1991.

Ivan M. Turjanycja was born in 1943 in the Carpatho-Rusyn village of Mykulivci (Mukačevo district). His parents were teachers. After completing university studies at the Cherkasy Pedagogical Institute in eastern Ukraine (1964) he returned to his native Transcarpathia as a biochemical researcher at Užhorod State University. In 1971, he was awarded a doctorate in biochemistry, and since 1988, he is a full professor and chairman of the Department of Biochemistry at Užhorod University. He is the author of over 140 studes in biochemistry.

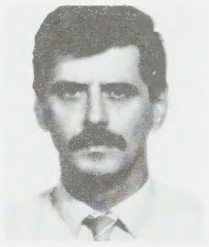


Vasyl' V. Zajac' was born in 1962 in the Carpatho-Rusyn village of Medvedivci (Mukačevo district). His parents were teachers. In 1979, he entered Užhorod State University to study biology, but in 1983 he was expelled for speaking out against Marxism-Leninism. Three years later he was reinstated in the university from which he graduated in 1987. Since then he has worked as a teacher and horticultural engineer. Most recently, he has become active in local political life as the primary initiator and ideologue of the new Subcarpathian Republican Party.



Andrij H. Šepa was born in 1919 in Mukačevo. He completed his high school (*gymnasium*) studies in Užhorod and graduated from the Institute for Foreign Languages in Kiev, where he specialized in German language and literature. He has worked as a teacher and translator and is the author of numerous newspaper articles on Rusyn history and culture.

Among the other members of the Society of Carpatho-Rusyns regional executive committee are the co-founder and first chairman, Mychajlo M. Tomčanij, and Volodymyr Mykyta. Former active members who have recently left the executive committee are: Petro V. Hodmaš (b. 1939), author of the Declaration for the Return of the Autonomous Status of Subcarpathian Rus' (see the full text in the *C-RA*, Vol. XIV, No. 1, 1991, pp. 4-5); Dr. Zirka Mitrovka (b. 1942), who is a deputy of the Užhorod city council; and Margarita Mychal'ova (b. 1932), known to many Rusyn-American visitors in her former position as regional secretary of the Society for Relations with Ukrainians Abroad.



Mychajlo M. Tomčanij was born in 1946 in Užhorod. His father, also named Mychajlo, was until his death in 1975 the leading Ukrainian-language novelist in post-World War II Transcarpathia. After completing high school in Užhorod, Mychajlo junior studied architecture at the State Art Institute in Kiev (1964-1971). Returning to Transcarpathia, he headed an architectural consortium (1971-1980), and in 1980 was named chief architect of Užhorod. He has been active in many professional architectural organizations in Ukraine, and has also been a productive graphic artist and illustrator of books. On February 17, 1990, he became the founding chairman of the Society of Carpatho-Rusyns, a post he held until May 1991.

Volodymyr Mykyta was born in 1931 in the Carpatho-Rusyn village of Rakošyn (Mukačevo district), where his parents were peasant farmers. From his youngest days, he began to draw and paint. Just after World War II, he studied with the Subcarpathian masters Adal'bert Erdeli, Josyp Bokšaj, and Fedir Manajlo at the Užhorod School of Applied Arts. Since completing his studies in 1950, he has devoted his full time to painting and has had numerous exhibitions throughout the Soviet Union and Czechoslovakia. In September 1991, together with his former teacher Ernest Kondratovyč, Mykyta became one of three persons to hold the highest honor in his profession—a national artist of Ukraine.

Aside from the regional (oblast) executive committee, each branch of the Society of Carpatho-Rusyns has its own executive committee that operates more or less independently. The Užhorod district (*rajon*) branch has been headed since September 1991 by Dr. Jurij A. Dumnyč, who was born in Njagovo (Tjačiv district)

in 1923. He completed the Užhorod Teachers Seminary in 1945 and then entered the medical school of Užhorod State University, graduating with a degree in medical sciences. He is head of the Institute for Tuberculosis in Užhorod.

The most active of the district branches is in Mukačevo. It is the first branch to have its own headquarters (located on the main square in Mukačevo), and it has over 720 members in 19 sections throughout the Mukačevo district (*rajon*). The vitality of the Mukačevo branch is due largely to the activity of its chairman, Matvij Popovyč. Born in 1949 in the Carpatho-Rusyn village of Kučava (Mukačevo district), Popovyč completed Užhorod State University in 1976, specializing in history. A decade later, he received another degree in economics. Since his student days, Popovyč has been particularly interested in the problem of the origin of Rusyns in the Carpathians. In 1991, he was appointed director of the Transcarpathian Technical High School (*lycée*) located in Mukačevo.

Other district branches of the Society of Carpatho-Rusyns are located in Svaljava (Ivan D. Talabiška, chairman); Chust (Emil Pancja, chairman); Perečyn (Ivan Petach, chairman); Vynohradiv (Dr. Petro I. Popdjakunyk, chairman); Berehovo (Mychajl Ju. Gecko, chairman); and Iršava (Ivan Ju. Isak, chairman).

The Society also has its own monthly newspaper, *Otčyj chram* (The Home of Our Fathers), published by the Užhorod district branch. Its first five issues appeared in Ukrainian in 1990 under the editorship of Ilja Popovyč, who has since become assistant editor to *Novyny Zakarpattja* (Transcarpathian News), the official organ of the Transcarpathian Regional Parliament (Narodna Rada). In July 1991, *Otčyj chram* renewed publication, this time in the Rusyn language under the editorship of Ivan Kerča.

Vasyl' Sočka, chairman of the Society of Carpatho-Rusyns, addresses a meeting in Iza, Transcarpathia. The placard behind him reads: The Rusyns Are a People.

SOCIETY OF CARPATHO-RUSYNS UPDATE

The following letter was recently received by the Carpatho-Rusyn Research Center from Matvij Popovyč, head of the Mukačevo branch of the Society of Carpatho-Rusyns. —Editor

I have decided to write a letter in order to inform you of some news that has taken place recently in Subcarpathian Rus'. First, at the third conference of the Society of Carpatho-Rusyns, Ivan M. Turjanycja was elected the new chairman of the regional executive committee.

The regional executive committee now includes as well several people from Užhorod and Mukačevo whom you know. The conference resolution laid out the strategy and tactics for our future direction. It also created an independent newspaper, *Podkarpats'ka Rus'*, for which Volodymyr Fedynyšynec' was elected editor-in-chief. The executive committee of the society now includes: Ivan Turjanycja, Volodymyr Fedynyšynec', Jurij Dumnyč, Ivan Talabiška, Petro Hodmaš, and Matvij Popovyč.

The main point on the agenda was to require the local regional parliament in Užhorod to adopt a manifesto regarding the autonomous status of our country, and to work out a mechanism whereby the Rusyn nationality can be returned to the people.

The executive board of our society also submitted a formal inquiry to the federal parliament in Czechoslovakia, requesting that the "Treaty Between the Soviet Union and Czechoslovakia Regarding the Transcarpathian Ukraine," dated May 29, 1945, be denounced as an historical injustice.

Some of our members met in Prague with deputies of the Czechoslovak federal parliament, and they also held a press conference at which they emphasized the need to renounce the 1945 treaty as an historical injustice.

Similar documents were sent to the Ukrainian parliament in Kiev. As for the reaction to our inquiry to the federal parliament in Czechoslovakia, we still have none. We really wish that the 1945 treaty be renounced, because then it would be easier to formulate a Statute for a Subcarpathian Republic. Following the victory of the people on December 1, 1991, local officials began to be more receptive to our demands for the status of the land. Unfortunately, in many cases they only support us with words, not deeds. On the other hand, look at the reaction from the center in Kiev, which will not give us a penny nor even agree to meet with us.

I am very pleased to report that we were given the former Teacher's Home in Mukačevo, where we, in an appropriate manner, inaugurated the Dom Rusynov (Rusyn Center), which is intended to be the center of the Rusyn national revival. Therefore, I take this opportunity to ask, to the degree it is possible, to send to our library your works on the Rusyn question as well as other books on the same problem.

Matvij Popovyč
Mukačevo, Ukraine

BYZANTINE (GREEK) CATHOLICS IN AMERICA AND EUROPE

The **Carpatho-Rusyn American** *recently published an article entitled, "A Unique Document" (Vol. XIV, No. 2, 1992, p. 9), which included the complete text of a letter sent to the Pope from the bishop of Mukačevo, Ivan Semedij. The article contained a plea that the Mukačevo Eparchy not be united with the Metropolia of L'viv, despite "pressure" from the head of the Ukrainian Catholic Church, Cardinal Myroslav Lubachivsky. Our article, with Bishop Semedi's letter, prompted an exchange of correspondence with a member of the Ukrainian Catholic hierarchy in the United States, Bishop Basil H. Losten. That correspondence refers to articles in the Ukrainian-American press, many of which were signed by the Commission for Relations and Information about Carpatho-Ukrainians (KoZI) headed by Professor Vasyl Markus. Below are excerpts from the correspondence between the Carpatho-Rusyn Research Center and Bishop Losten.*—Editor

To the Carpatho-Rusyn Research Center:

I should like to express my views on the article, "A Unique Document," to which you direct my attention. The aforementioned article states that "the Ordinary of the Mukačevo Eparchy, Bishop Ivan Semedi and his auxiliary, Bishop Joseph Holovač, had been pressured by other hierarchs in the [former] Soviet Union and in the West to become part of the L'viv Archeparchy." I believe that the use of the word *pressured* is unfortunate. From my personal visits (six within the last two years) to all of the Greek Catholic eparchies in the Soviet Ukraine and one to Prešov, Czechoslovakia, I feel somewhat qualified to present this unfortunate situation in another light.

From many authoritative sources, I can say that no one is trying to make the Eparchy of Mukačevo-Užhorod *subordinate* to the L'viv Archeparchy, as the article suggests. In fact, there is a serious proposal to create a new Metropolitan Province in Transcarpathia, which would enhance the dignity of the Greek Catholic Church and the region as a whole.

The point at issue is the participation of the Greek Catholic bishops of Transcarpathia in the Synod of the Greek Catholic Church of Kiev-Halyč and All Rus' . . . . The present bishops of the Mukačevo-Užhorod Eparchy have participated in several sessions of the synod in Rome and in L'viv. This does NOT merge the Eparchy of Mukačevo-Užhorod with the Archeparchy of L'viv, or subordinate one eparchy to the other, just as the participation of the Eastern Catholic eparchies here in the American Conference of Catholic Bishops does not subordinate us to the primatial Archdiocese of Baltimore.

I have visited Užhorod several times, and I am privileged to know all three bishops and many clergy and faithful in Transcarpathia. In striving to send important material and spiritual help to the Church in Transcarpathia, I and my associates are interested in preserving the Greek Catholic heritage of that region; no hierarch of our synod has suggested that the church in Transcarpathia should abandon her distinctive chant (*prostopinije*) or in any other way sacrifice her particular tradition.

The attempt to separate the Eparchy of Mukačevo from the rest of the Greek Catholic Church in the [former] USSR is causing serious disquiet in Transcarpathian society; people fear efforts to annex Transcarpathia either to Hungary or to Slovakia. In Slovakia, the Greek Catholic Church has recently suffered a new wave of Latinization and Slovakization, and the Rusyn community has written numerous letters to our synod complaining of liturgical irregularities and denial of minority language rights. For the moment, at any rate, the Rusyn community is better served in Transcarpathia than in Slovakia or Hungary.

Our co-religionists all over eastern Europe use the historic name "Greek Catholic," and there is no move to abandon that name. . . . Our synod does not attack anyone's national identity.

All of this pales to insignificance beside the urgent needs of the Greek Catholic Church in Transcarpathia. . . . There is an overwhelming need for help: moral support and publicity to move the civil authorities to return our churches and properties. . . . The Greek Catholic Church in Transcarpathia needs our material support. American dollars go a long way in the [former] USSR; even small offerings here are a big help there.

Church edifices need reconstruction and restoration; new churches must be built. There are not enough priests, but with cars the existing priests could serve several villages. Amercian dollars make it possible to purchase cars and gasoline. The newly-opened Greek Catholic seminary in Mukačevo will train future priests, but the seminary needs absolutely everything: teachers, books, school supplies, computers, Cyrillic and Latin typewriters, clothing, food, and living necessities for the seminarians.

I would ask the American Rusyn Catholic press to give extensive coverage to the situation of the Greek Catholic Church in Transcarpathia and elsewhere in eastern Europe. Your readers are certainly interested in Slovakia, Hungary, Poland, Yugoslavia, and Romania, among other places. I would encourage also a concerted effort of prayer, moral support, publicity, and material assistance to all the Greek Catholics in need, regardless of national questions.

Basil H. Losten
Bishop of Stamford
September 17, 1991

Dear Bishop Losten:

Your letter of September 17 to the Carpatho-Rusyn Research Center (C-RRC) was directed to me as president of that organization and advisor to its quarterly, the *Carpatho-Rusyn American*, the publication in which the article on the Greek Catholic Church in Transcarpathia appeared.

The C-RRC is the leading cultural organization of Carpatho-Rusyns in the United States with over 6,000 active supporters. Many Americans of Rusyn background are quite concerned about religious developments both in the homeland and in America. Our organization has always striven to maintain an impartial position on religious and nationality concerns, and we try to present all side of a given issue.

We read with great satisfaction your letter of September

17, which states "that no one is trying to make the Eparchy of Mukačevo-Užhorod *subordinate* to the L'viv Archeparchy." We also welcome your most appropriate Christian concern for the welfare of the Greek Catholic Church in Transcarpathia and your call that the Byzantine Catholic Church and press in America call attention to the plight of their brethren in the ancestral homeland. We truly hope your views are representative of the Ukrainian Catholic hierarchy worldwide as well as its lay supporters.

You must understand, however, why many of our readers remain concerned. In an article entitled, "The Greek Catholic Church of Transcarpathia at the Synod of Bishops in Rome," which was published widely in the Ukrainian Catholic and non-Catholic press in the West during the months of March and April 1991 (see *Novyj šljach*, March 16, 1991 and *Nova zorja*, March 24, 1991), the following statement appeared: "Seventeen bishops from the diaspora and seven from Ukraine. . . . sent two letters to the Pope on February 8 and 9 [1991], emphasizing the separatist activity of bishops Semedi and Holovač directed at tearing away the Mukačevo Eparchy from the mother Greek Catholic Church." The article then cited directly from one of the two letters sent to the Pope: "In the strongest terms we request that Your Holiness, as the highest authority in the Christian Church, help renew the revival of the unity of the Ukrainian Greek Catholic Church—a unity which existed in Kievan Rus' at the very beginning of its Christianization as well as during the past [nineteenth] century—and to unite the Mukačevo-Užhorod and Przemyśl [Peremysl'] eparchies to the Kiev-Halyč Patriarchate."

Such statements seem to contradict your letter of September 17, 1991, in which you even refer to "a serious proposal to create a new Metropolitan Province in Transcarpathia."

I am aware that you are making a distinction between jurisdictional subordination to the L'viv Archeparchy and unity with the Kiev-Halyč Patriarchate. But why, then, does the letter to the Pope only single out the Mukačevo-Užhorod and Przemyśl eparchies? What about the Prešov and Hajdúdorog eparchies that were once part of the Mukačevo-Užhorod Eparchy? And does this mean that the American Byzantine Catholic Church should also be united with the Kiev-Halyč Patriarchate?

Most unfortunately, these issues are being aired in the Ukrainian press not in the measured tones of your letter but through often emotional and careless rhetoric that accuses bishops Semedi and Holovač of being magyarones, which is the equivalent of national traitor, and of carrying on "separatist activity" with implied links to political activity that hopes to see Transcarpathia "torn from Ukraine" and united with Hungary or with Czechoslovakia. In that regard, the Ukrainain Catholic press in the West has given extensive coverage to statements by the pro-Ukrainian auxiliary bishop resident in Chust, Ivan Margityč, who unabashedly associates his fellow bishops Semedi and Holovač with being local magyarones, who, like the turncoat janissaries in the service of the Turks, were sent "to Ukraine to murder their own brothers and sisters" (see *The Way*, February 10, 1991 and *Šljach*, April 7, 1991).

Simplification of complex and controversial historical issues, such as the past relationship of the Mukačevo-Užhorod Eparchy to the Kiev-Halyč Church, and enflamed rhetoric are the kind of policies that only create mistrust and misunderstanding between Rusyns and Ukrainians in the homeland and in America. We hope very much that if your views represent the position of the Ukrainian Catholic hierarchy, that they be made widely known in the Ukrainian press in order to counteract the damage done by the previous irresponsible statements referred to above.

Paul R. Magocsi, President
Carpatho-Rusyn Research Center
October 16, 1991

Dear Professor Magocsi:

Thank you for your letter of October 16 regarding the situation of the Greek Catholic Eparchy of Mukačevo-Užhorod. . . . directing my attention to an article concerning the Greek Church in Transcarpathia.

Your letter refers to articles which in your estimation use "emotional and careless rhetoric." Since I have neither written nor published the articles you mention, your criticism should be directed to the authors and to the periodicals which carried those articles. Emotional and careless rhetoric is certainly deplorable, but its use is not often restricted to only one side of a given discussion.

Since you read my letter of September 17 with great satisfaction and you express your hope that my views will be made widely known, I trust you will publish it in the *Carpatho-Rusyn American*. Your periodical often carries interesting and well-written articles. Still, I cannot entirely accept your self-evaluation. The Carpatho-Rusyn Research Center does not maintain an impartial position on nationality concerns, but rather advocates a quite specific ethnic understanding of the community in question, and seeks to support that specific understanding with scholarly and promotional work. I have no intention of being insulting; ethnic pride is a virtue, and a greater consciousness of one's cultural heritage is a positive good.

There seems to be an underlying suspicion that any connection whatever between the Eparchy of Mukačevo and the rest of the Greek Catholic Church in Ukraine is a "subordination" of the Eparchy of Mukačevo—and that what is really at stake is the particular ethnic understanding which your Carpatho-Rusyn Research Center very ably promotes and advocates. Neither of these assumptions is accurate, and I attempted to address these fears in my letter of September 17.

An eparchy, a diocese, is a fundamental expression of the Church. The Eparchy of Stamford, for example, is not "part" of the Archeparchy of Philadelphia, though they both belong to the same Metropolitan Province. The Metropolitan of Philadelphia cannot interfere in the internal affairs of the Eparchy of Stamford. When they act collectively, they do so by common consent, with the appropriate mutual respect.

The Eparchy of Mukačevo-Užhorod is multi-national. Besides the majority group, there are parishes and communities functioning in Romanian and Hungarian. No one wants to suppress the linguistic minorities, and no one will attempt to suppress them. The proposal to create a new Metropolitan Province in Transcarpathia is not meant to separate anyone, or to threaten anyone's heritage, but to

provide a more developed structure for the Greek Catholic Church in Transcarpathia. . . .

You ask me, "what about the Prešov and Hajdúdorog eparchies that were once part of the Mukačevo-Užhorod Eparchy?" In my letter of September 17, I mentioned the situation in the Prešov Eparchy. Your organization must be aware of the very strong pressure on the Rusyn community in Slovakia to accept a Slovak ethnic identity. . . .

The Eparchy of Hajdúdorog (and Exarchate of Miskolc) would certainly be welcome either to arrange specific modes of cooperation with our synod, or simply to enter the synod definitely. . . . But that is for the Eparchy of Hajdúdorog to decide. . . .

Let me now reiterate some concerns of my own for the Greek Catholic Church in Transcarpathia. I have just returned from Užhorod, where I was privileged to serve Divine Liturgy in Holy Cross Cathedral—to which, at last, we have access. The cathedral has been stripped bare; even the Holy Table of the Altar was removed. Holy Cross Cathedral is only four walls and a roof. *Everything* is needed. I managed to obtain a three-room house for Bishop Ivan Semedi, and a small building where perhaps a modest printing press can be installed.

The final three paragraphs of my letter of September 17 discuss the immediate needs of the Greek Catholic Church in Transcarpathia. . . . Transcarpathia is far away, and "our people" in their homeland may seem distant to their remote cousins in North America, but surely your organization can take practical steps within your community in the US to increase awareness of the situation and assist in mobilizing desperately needed spiritual, political, economic, and material support for Transcarpathia.

Practical, effective help for the community in Transcarpathia is much more important and more valuable than polemics. The present crisis calls for all of us who are concerned to mobilize our resources together. Americans who take part in this endeavor will have ample opportunity to become acquainted with the hierarchs, the clergy, and the faithful of the various churches in Transcarpathia, and to learn how the people who live there understand their ethnic identity, and what aspirations they have for the future. Both on religious matters and on national matters, we desire to serve the people of Transcarpathia, not to dictate to them.

Basil H. Losten
Bishop of Stamford
November 27, 1992

SINCE THE REVOLUTION OF 1989

Michalow, Poland. On August 10, 1992, at the Lemko Vatra Folk Festival held annually in this small village, Jaroslav Trochanovskij, director of the Lemkovyna folk ensemble, said it would no longer perform. Since making this announcement, which surprised and dismayed many in the Lemko community, Lemkovyna has not appeared in any venue, nor, reportedly, are rehearsals being held. Financial difficulty in covering the costs of travel to and from rehearsals and performances has been sighted by some observers as the prime cause of Lemkovyna's demise. Some sight pressing personal obligations, which precluded Mr. Trochanovskij from whole-heartedly devoting himself to the demanding job of directing the ensemble.

Others have suggested that these difficulties were not great enough to cause the demise of Lemkovyna. They sighted what they termed "ideological problems," that is, the ongoing conflict over Lemko ethno-national identity. Some "Ukrainian-oriented" Lemkos (those who view Lemkos as a Ukrainian sub-culture), opposed the continued existence of Lemkovyna, whose successful representation of Lemko material culture outside of a Ukrainian cultural context was perceived as popularizing Lemko "separatism" (or "Rusynism")—as the Lemko orientation is derisively described by Ukrainians. Ukrainian-oriented Lemkos are thought to have used their significant influence in the Lemko community to sow an atmosphere of suspicion, dissent, and mutual recrimination among Lemkovyna ranks, thus leading to the ensemble's demise.

—Susyn Mihalasky

Prešov, Czechoslovakia. On August 21, 1991, the first Rusyn-language newspaper to appear since World War II in Czechoslovakia began publication. It is called *Narodnŷ novynkŷ* (The People's News), is edited by Aleksander Zozuljak, and since 1992 appears weekly. Written entirely in Rusyn (using the Cyrillic alphabet), its appearance marks a concrete step toward codifying a literary language for the Rusyns in Slovakia.

Narodnŷ novynkŷ is published by the Rusyn Renaissance Society (Rusyns'ka Obroda). The paper receives financial support from the Ministry of Culture in Slovakia and its offices are located in the Aleksander Duchnovyč Theater. The 4-page bi-weekly has a handsome masthead design by Fedir Vico, an artist of Rusyn background who is one of Czechoslovakia's leading caricaturists. (See **OUR FRONT COVER** in this issue.)

The staff of *Narodnŷ novynkŷ* and *Rusyn* in their Prešov editorial office: Anna Kuzmjakova, Anna Pliškova, Marija Mal'covs'ka, and Aleksander Zozuljak, editor-in-chief.

Mukačevo, Ukraine. On September 1, 1991, over 3,500 people were present at a meeting organized by the district branch of the Society of Carpatho-Rusyns to discuss the "national revival of the Rusyn people and the reestablishment of the status for a distinct Subcarpathian province." The meeting adopted a resolution containing four points that called for: (1) a referendum to be conducted in October or November 1991, so that the people can express themselves regarding their "self-identity" and express their views on the "need to restore the historical status of our land—the Subcarpathian Republic"; (2) a census along with the referendum to determine the number of people who wish to identify as Rusyns; (3) national-cultural autonomy for all national minorities in Transcarpathia—Magyars, Romanians, Slovaks, Germans, and others; and (4) the organization of village councils to express their views on the referendum and to elect delegates to participate in a congress to discuss all matters pertaining to the proposed referendum.

Since the Mukačevo meeting, the Transcarpathian regional parliament (Narodna Rada) reviewed the question of autonomy and on October 1 decided to create a commission in order to: (1) prepare for publication and public discussion a proposal for Transcarpathian autonomy and to report on its results before December 30, 1991; and (2) to include a question on Transcarpathian autonomy as part of the referendum on independence to be held throughout Ukraine on December 1, 1991.

The Society of Carpatho-Rusyns proposed at a meeting on October 20, 1991, that the referendum be held in early November under the auspices of the Conference on Security and Cooperation in Europe, and that there be two questions on which to vote: a sovereign Subcarpathian republic; or an autonomous Subcarpathian republic within Ukraine.

Moscow, Russia. On September 11-13, 1991, an international conference took place to discuss "The Problem of Minorities and Refugees in the Countries of the CSCE"—Conference on Security and Cooperation in Europe. The CSCE came into being in Paris in June 1989, and it includes virtually every country in Europe as well as the United States and Canada. The international conference on minorities and refugees was part of a month-long meeting of all CSCE countries that gathered in Moscow to review the commitments on the "human dimension" ratified at their founding meeting and incorporated into the Charter of Paris for a New Europe.

Among the questions on the official program of the Moscow conference was: "The Problem of the Rusyn People in Central Europe." Four members of the Society of Carpathian Rusyns from Transcarpathia took part. The main statement was delivered by Matvij M. Popovyč, chairman of the Mukačevo district branch of the society; further commentary was provided by Ivan D. Talabiška, chairman of Svaljava branch.

Popovyč stressed how because of political conditions under Soviet rule Rusyns have during the past four decades been deprived of their history, language, culture, and even identity. In short, they have experienced "ethnocide." The recent declaration of sovereignty for Ukraine (July 1990) did not, he said, improve the status of Rusyns. He called on the international community to help Rusyns regain their status as a distinct nationality with the right to determine the future status of the lands where they live. At the close of the conference, the organizers led by the director of the Institute for Human Rights and Political Research of the Russian-American University in Moscow, D. Ju. Šestakov, listed Rusyns among those nationalities of the former Soviet Union whose rights as a national minority are threatened.

Kuńkowa, Poland. In September 1991, in this isolated Lemko village and in neighboring Leszczyna, a Lemko language school was established. It serves nine students between the ages of 6 and 10. Miroslava Chomjak, the teacher, meets with her students once a week, using xerox copies of an elementary Lemko grammar written in 1935. (A new illustrated elementary grammar for children, written by Ms. Chomjak, is expected to be published this year.)

Since its inception, the little Lemko school has garnered a surprising amount of attention in the Polish nation-wide press. It has been featured or mentioned in several national newspapers, and has even been the subject (in November 1991) of a popular childrens' news magazine television program called "Short Press 50-15." The program's host suggested that the little Lemko school might qualify for the *Guiness Book of World Records* as the smallest school in Poland . . . or perhaps in Europe.

—Susyn Mihalasky

Humenné, Czechoslovakia. On November 9, 1991, the Rusyn Renaissance Society (Rusyns'ka Obroda) held its second annual congress. The participants discussed current problems facing Rusyns in Slovakia, including: (1) the on-going opposition by pro-Ukrainian organizations and spokespersons against the idea of Rusyn national distinctiveness; (2) the present status of work on a grammar (by Stepan Bunganyč) to help codify a Rusyn literary language; (3) the situation of Rusyn programs on television and radio; and (4) the activity of local branches of the society.

Chairman Vasyl' Turok reported on the achievements of the Rusyn Renaissance Society during the past year. These included the convocation of the First World Rusyn Congress (in March); a meeting of the heads of the interregional committee of Rusyns from five countries (in June); and the launching of the Rusyn-language bi-weekly newspaper *Narodny novynky* (in August), and expanded bi-monthly magazine *Rusyn* (in October). Vasyl' Turok was elected by secret ballot to serve another year as chairman of the Rusyn Renaissance Society.

OUR FRONT COVER

The first issue of the Rusyn-language newspaper in Prešov, Czechoslovakia, August 21, 1991. The front-page design as well as the caricature are by the satirist Fedir Vico (see his biography in the *C-RA*, Vol. XIV, No. 4, 1991, p. 3). The cartoon character remarks: "I was, am, and will remain a Rusyn, but I'll still never be able to forget what the Cultural Union of Ukrainian Workers did to us."

A year's subscription to 52 issues of *Narodnŷ novynkŷ* is available in the United States and Canada for $16 US (surface mail) or $33 US (airmail). A year's subscription to the bi-monthly—6 issues—magazine *Rusyn* is $9 US (surface mail) and $18 (airmail). Indicate which publication you wish to receive and send with personal check or international money order to: Redakcija, Narodnŷ novynkŷ, Jarková 77, Prešov 080 01, Czecho-Slovakia.

RUSYNS REGAIN THEIR AUTONOMY

Among the great changes taking place in the former Soviet Union are events that have occurred in the homeland of a small Slavic people living in the very heart of Europe. This is the land of the Carpatho-Rusyns, in a place called Subcarpathian Rus' or Transcarpathia. Since 1945, Transcarpathia has been part of what was then called the Soviet Ukraine. On December 1, 1992, the inhabitants of Ukraine voted in a democratic election for their independence. That same day, the inhabitants of Transcarpathia voted for their autonomy.

Transcarpathia, which has historically been known as Subcarpathian Rus', has never been an independent state. It was ruled for nearly a millennium by Hungary, then by Austria-Hungary, and in the twentieth century by Czechoslovakia and the Soviet Union. According to boundaries established after World War II, eighty percent of the estimated one million Rusyns in Europe inhabit the Transcarpathian oblast of Ukraine. The rest live in neighboring territories of northeastern Czechoslovakia and southeastern Poland.

Whereas the Rusyns may never have had their own state, autonomy or self-rule is nothing new to them. The first hesitant—if short-lived—efforts at self-rule go back to a few months in 1850, when their homeland was part of Austria-Hungary. It was during the political upheavals and fall of the old empires following World War I, however, that real autonomy was to be achieved. In December 1918, the new democratic Hungarian republic established an autonomous Rusyn Land (Hungarian: Ruszka Krajina) with its own governor. This experiment was not to last long, because all Rusyns living south of the Carpathians joined in May 1919 the new state of Czechoslovakia. The Rusyn autonomous homeland in Czechoslovakia was called Subcarpathian Rus' (Czech: Podkarpatská Rus). At the very same time, Rusyns (known locally as Lemkos) living north of the Carpathian mountains in the former Austro-Hungarian province of Galicia set up an independent "Lemko Rusyn Republic" which lasted for sixteen months (December 1918 to March 1920) until it was forcibly liquidated and incorporated into Poland.

Efforts at Rusyn autonomy in Czechoslovakia's eastern province of Subcarpathian Rus' were more successful, in part because the region's status was guaranteed by international treaties at the Paris Peace Conference (September 1919) and enshrined in the Czechoslovak constitution (February 1920). Nonetheless, while Rusyns did have their own governor, parliamentary representatives, and local administration, it was not until the last months of Czechoslovakia's existence (October 1938 to March 1939) that true self-rule was granted to Subcarpathian Rus'. Renamed Carpatho-Ukraine, the region's experience with real autonomy finally began. It was to last less than half a year, however, because on March 15, 1939, Hitler decided to destroy what remained of Czechoslovakia. Hitler gave his ally, Hungary, the green light to occupy the Carpatho-Ukraine (Subcarpathian Rus'). Despite its brutal "re-annexation," even the Hungarian government at first considered the idea of granting autonomy to the region it now called simply Carpathia (Hungarian: Kárpátalja). In the end, Hungarian promises were never kept as long as they held the region during World War II.

When the Soviet Red Army drove out the Hungarians and their Nazi German allies in September 1944, Subcarpathian Rus' began to function for nearly a year as a self-governing entity called the Transcarpathian Ukraine (Ukrainian: Zakarpats'ka Ukrajina). According to international law, the region was recognized by all the victorious Allied powers (including the Soviet Union) as still part Czechoslovakia. Local pro-Communist leaders, however, under the watchful eye of the Red Army and Soviet political advisors, used these months to prepare the ground for the region's "voluntary" annexation to the "Soviet Ukrainian motherland." This was continued in June 1945 as a result of a Czechoslovak-Soviet agreement.

The Rusyns now found themselves within a centralized Communist dominated state, in which there was to be no possibility for any sort of self rule. Transcarpathia simply became a region (oblast) like any other within the Soviet Ukraine. It was not until the era of Gorbachev, and in particular the revolutionary year 1989, that people could begin to talk openly about autonomy without fear of arrest and imprisonment by Soviet authorities. The newly-founded Society of Carpatho-Rusyns took the lead in these discussions. In September 1990, the Society issued a declaration "concerning the restoration of the Transcarpathian oblast to the status of an autonomous republic." (See the full text in the *Carpatho-Rusyn American*, Vol. XIV, No. 1, 1991, pp. 4-5). This demand was rejected by the local Transcarpathian Council of People's Deputies (regional parliament), in particular by Communist and non-Communist pro-Ukrainian activists. The latter considered any demands for autonomy as a potential threat to the unity of a future independent Ukrainian state.

The Society of Carpatho-Rusyns persisted in its efforts, however, and was soon joined by other organizations representing minorities living in the region (Magyars, Romanians, Germans, Slovaks). By early 1991, the matter was being debated in the Transcarpathian regional parliament, which in February set up a special commission of experts and community leaders to study the question and to make recommendations if, and how, autonomy might be implemented. At an extraordinary session of the regional parliament held on October 31, it was decided that a special question on autonomy would be included for voters in Transcarpathia during the all-Ukrainian referendum on independence scheduled for December 1, 1991. Pro-Ukrainian deputies and intellectual activists claimed that the regional parliamentary decision was illegal, and that the Society of Carpatho-Rusyns and its supporters were trying to detach Transcarpathia from Ukraine and to re-unite it with Czechoslovakia. In a further attempt to block the vote on autonomy, they called for the intervention of the Supreme Soviet in Kiev. The response was that ten days before the referendum, the chairman of the Supreme Soviet and future Ukrainian president, Leonid Kravčuk, came especially to Transcarpathia in an attempt to find a compromise.

Meanwhile, throughout the month of October, the Society of Carpatho-Rusyns campaigned to collect over 80,000 signatures on a petition demanding that a question on autonomy be included on the December 1 referendum. The Carpatho-Rusyn Society actually wanted the question to give voters a choice: (1) a distinct autonomous republic; or (2) autonomy within Ukraine. But as a result of Kravčuk's ef-

forts at compromise, only one supplementary question on Transcarpathia's December all-Ukrainian referendum was included: "Do you agree that Transcarpathia should have the status of a special self-governing territory within a sovereign Ukraine and that Transcarpathia never be united to any other administrative-territorial unit?"

As high as 89 percent of those eligible to vote took part in the December 1 referendum. The results were:

Should Ukraine be independent?

Yes	657,678	92.6%
No	31,891	4.5%
Invalid returns	20,717	2.9%

Should Transcarpathia be an autonomous territory within Ukraine?

Yes	546,450	78.0%
No	128,792	18.4%
Invalid returns	25,343	3.6%

While it was clear that over three-fourths (78 percent) of the voting populace has called for self-rule, it is not yet clear whether that means concretely in the newly independent Ukrainian state. In short, what decisions will be left to local authorities in Transcarpathia and what will be decided by the central government in Kiev? These are issues that remain to be resolved in future political negotiations between the center and the regions.

What we do know is that the present-day populace of Transcarpathia has kept alive its century-old desire for self-rule. The positive vote in the December 1991 referendum reflects self-awareness of a distinct Rusyn political and cultural identity even while being part of a democratic Ukrainian state.

Paul Robert Magocsi
Toronto, Ontario

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

The *Carpatho-Rusyn American* (ISSN 0749-9213) is a quarterly publication of the Carpatho-Rusyn Research Center, Inc., a non-profit cultural organization whose purpose is to promote knowledge about all aspects of Carpatho-Rusyn culture through the publication and distribution of scholarly and educational material about the Carpatho-Rusyn heritage in Europe and America.

General inquiries concerning the Carpatho-Rusyn Research Center, and all communications concerning this publication, should be directed to:

Carpatho-Rusyn American
132 Hawthorne Street
Pittsburgh, PA 15218
Phone: 412-371-3823

Patricia A. Krafcik, Editor
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RECENT EVENTS

Bratislava, Czechoslovakia. On November 13-16, 1991, the Czecho-Slovak Committee of the European Cultural Foundation (based in Amsterdam, Netherlands) held a four-day international symposium on the problem of national minorities in Central Europe. The symposium began at the castle in Bratislava with an opening address by the president of Czecho-Slovakia, Vaclav Havel. Over 200 specialists on national minorities from Europe and North America met in ten workshops that took place at the conference center of the Slovak Parliament located in Častá just north of Bratislava.

One of the sessions was devoted specifically to the Rusyn and Ukrainian minorities. The speakers and their topics were: Dr. L'udovit Haraksim (Slovak Academy of Sciences), "The National Identity of the Rusyns in Eastern Slovakia"; Dr. Mykola Mušynka (Šafárik University, Prešov), "The Rusyn and Ukrainian Minority in Slovakia: Its Historic Development and Present Situation"; and Dr. Paul R. Magocsi (University of Toronto), "The Current Status of Carpatho-Rusyns in the International Context." The lectures and following extensive discussion were conducted in Slovak; the résumé and recommendations were delivered in English at the symposium's final plenary session held again at the Bratislava castle. (See **FROM THE EDITOR**, in this issue of the *Carpatho-Rusyn American*).

The symposium also held a plenary session with a report from Dr. Ralph Kinnear of the European Coordination Centre for Research and Documentation in the Social Sciences (the Vienna Center), who spoke of a project that will focus on Transcarpathia as a case study to analyze the ethnic diversity as a positive resource for regional economic development. The Vienna Center has already signed agreements with Užhorod State University to conduct a series of seminars on the topic of regional development during this ear of rapid social and economic change.

Miami, Florida. On November 22-25, 1991, the American Association for the Advancement of Slavic Studies (AAASS) held its 23rd National Convention in Miami. Among the numerous sessions dealing with recent political changes in East Central Europe, one focused specifically on nationality issues in Slovakia, sponsored by the Slovak Studies Association in the United States. One of the three papers was by Professor Paul Robert Magocsi (University of Toronto), who discussed the "Rusyn Revival in Slovakia."

The AAASS convention was also the setting for the second meeting of the Carpatho-Rusyn Studies Group, convened in July 1990 in Harrogate, England by Professor Paul J. Best of Southern Connecticut State College. The new studies group has already published the first issue of a journal, *Carpatho-Rusyn Studies*. For further information, write to Professor Paul J. Best, Political Science Department; Southern Connecticut State University, New Haven, Connecticut 06515.

Carpatho-Rusyn American
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CARPATHO-RUSYN AMERICAN©

A Forum on Carpatho-Rusyn Ethnic Heritage

Vol. XV, No. 2 Summer, 1992

In the newspapers of various churches and fraternals during the past couple of years as well as in the *C-RA*, we have seen numerous articles concerning the struggles of our Orthodox and Greek Catholic Rusyn brothers and sisters in the homeland. The recent Communist regimes had compounded centuries' old problems by maliciously playing one group off against the other to provoke ill will and, it was hoped, the ultimate destruction of the Church in any form. Alas, the new governments that have been established since the democratic revolutions of 1989 have not been able to solve the problems of ecclesiastical jurisdiction or to restore the dignity of the two groups in an adequate fashion. All parties continue to be victims in one way or another.

In the midst of this difficult time, however, we also find some glimmers of hope in the form of help being extended to rebuild seminaries (see **RECENT EVENTS, Pittsburgh**, in this issue) and in a request for contact made by a number of older and newly opened monasteries in Subcarpathian Rus'. Vladimir Handera of Toronto, Canada, recently provided the following commentary and list of Orthodox Christian monasteries in Subcarpathian Rus' which were part of a fact-finding study conducted last June and July 1991:

In Transcarpathia just prior to the demise of Communism during the glasnost period, important changes took place that included the opening of several Orthodox Christian monastic communities. Some had been closed during the Khrushchev era of religious repression, while others were newly formed. These monasteries and convents are under the jurisdiction of the Ukrainian Orthodox Church which, until October 1990, was an Exarchate of the Russian Orthodox Church. The men and women monastics, the majority of whom are Rusyn, practice the Russian Orthodox form of monastic spirituality. Within their Orthodox monastic tradition, Ukrainian nationalism is felt to be political, worldy, and unappealingly foreign. These religious institutions are closely tied with the convents and monasteries of the Počajiv Lavra in the historic region of Volhynia, Ukraine; the ancient Cave Monastery (Pečerskaja Lavra) in Kiev; St. Sergius-Holy Trinity Lavra just outside of Moscow; and with the convents Florovskij and Pokrovskij also in Kiev.

Historically, the role of monastics from Subcarpathian Rus' in the Russian Orthodox Church is noteworthy. During the period of the Bolshevik Revolution and the ruthless suppression of religion in the areas controlled by the Communists, Subcarpathian Rus' was an autonomous region within Czecho-Slovakia and was not under the Soviets. In Subcarpathia, the Rusyn Orthodox preserved and continued Eastern Orthodox spirituality by supplying monks to Mount Athos in Greece and women monastics to the Russian Orthodox convents in Jerusalem. Were it not for these Rusyn monks, the monastery of St. Pantelejmon and the Prophet Elias Skete on Mount Athos certainly would have ceased to exist as Russian Orthodox monasteries and would have been taken over by the Greeks. Many of the women monastics in Jerusalem at Ein Kerim Convent were from the convents in Mukačevo and Lypča near Chust. For instance, the mother abbess [*igumena*] of the Jerusalem Ein Kerim Convent during the early 1980s was originally from the Lypča convent.

In America, the Holy Trinity Monastery and Seminary at Jordanville, New York, which provides and trains priests and monks for the Russian Orthodox Church Abroad, was settled by monks from Ladomirová (near Svidník) in the Rusyn-inhabited Prešov Region of present-day northeastern Slovakia. The present abbot [*igumen*] in Jordanville, Archbishop Laurus Skurla, was himself born in Ladomirová. He is one of the leading hierarchs in the Russian Orthodox Church Abroad. [Also note that the present metropolitan of the Orthodox Church in America, Archbishop Theodosius Lazar, is the son of Carpatho-Rusyn immigrants from the Lemko Region in southeastern Poland.—ed]

In Subcarpathian Rus', all of the mother abbesses and the abbot of the men's monastery have expressed the desire for contact with Orthodox Christians in America and throughout the world. They extend an invitation to visitors from abroad. Both correspondence and pilgrims are welcomed warmly. You may write to them in English, Rusyn, Russian, or Ukrainian.

Igumena Mother Abbess Olga [20 women monastics]
Monastery of the Nativity of the Blessed Mother of God
Lypča, Chust rajon
Trancarpathia, UKRAINE

Igumena Mother Abbess Mitrodora [14 women monastics]
Monastery of Archangel Michael
Drahove, Chust rajon
Transcarpathia, UKRAINE

Igumena Mother Abbess Ekaterina [12 women monastics]
Monastery of the Dormition of the Blessed Mother of God
Uhlja, Tjačiv rajon
Transcarpathia, UKRAINE

Igumena Mother Abbess Fiodosia [30 women monastics]
Monastery of Saint Seraphim of Sarov
Pryboržavs'ke, Iršava Region
Transcarpathia, UKRAINE

Igumena Mother Abbess Valentina [30 women monastics]
Monastery of the Dormition of the Blessed Mother of God
Domboki, Mukačevo rajon
Trancarpathia, 295404 UKRAINE

Igumen Archimandrite Efrem [14 monks]
Monastery of the Holy Trinity
Horodilov, Chust rajon
Transcarpathia, UKRAINE

(The following two convents remained open during the religious persecutions of the Khrushchev era.)

Igumena Mother Abbess Fiofania [72 women monastics]
Monastery of St. Nicholas
Mukačevo
Transcarpathia, 295400 UKRAINE

Igumena Mother Abbess Evgenia [50 women monastics]
Monastery of the Ascension of Our Lord
Čumalevo, Tjačiv rajon
Transcarpathia, UKRAINE

OUR FRONT COVER

Adal'bert Erdeli, "A 20th Century Self-Portrait" (1931). Art Gallery, Užhorod, Ukraine.

AUGUSTINE EUGENE HORNYAK, O.S.B.M., S.T.D.

Today there are almost as many Rusyns and their descendants living abroad as live in the group's homeland along the valleys and adjacent lowlands of the northcentral ranges of the Carpathian Mountains. The need to immigrate, often in search of better economic conditions, did not begin in the late nineteenth century when hundreds of thousands of Rusyns left to work in the industrial centers of the northeast United States. It was more than a century before that Rusyns began to leave their homeland in significant numbers.

These earliest immigrants went to the Bačka or Vojvodina region of what was then the southern borderland region of the Hungarian Kingdom. The group's first permanent settlement was established in 1751 in the heart of the Bačka region at the village of Ruski Kerestur. During the following decade, another large group of Rusyns settled in the nearby village of Kocur. When World War I came to an end in 1918 and the Hungarian Kingdom collapsed, the Rusyns in the Carpathian homeland joined Czechoslovakia, while those in the Bačka or Vojvodina were annexed to Yugoslavia. Most recently, civil war has raged throughout Yugoslavia, which as a result has been carved up into five new states. The Vojvodina has remained an autonomous part of Serbia which, with Montenegro, describes itself as the now smaller country of Yugoslavia.

The Vojvodinian town of Kocur, two-thirds of whose inhabitants are Rusyns, is famous for its *kocursky kirbaj*, an annual festival held each August 28 in honor of the Mother of God, who is patron saint of the local Greek Catholic Church. In more recent years, Kocur has also become known as the birthplace of a distinguished church leader in the Greek Catholic world, Bishop Augustine Eugene Hornyak.

The future bishop was born on October 7, 1919, and like many other Vojvodinian Rusyns who felt called to the church, the young Eugene studied at the seminary in Zagreb in neighboring Croatia. He then went to Rome and studied at the Pontifical Seminary of St. Josephat, the Gregorian University, and the Urban Pontifical College of the Propaganda Fide from which he was awarded a doctorate in sacred theology.

After ordination in Rome (March 25, 1945), Hornyak eventually moved to the United States, where beginning in 1948 he served as a priest in the Byzantine Ruthenian Exarchate of Pittsburgh parishes of Warren and Newton Falls, Ohio. After less than three years as a parish priest, Hornyak was named in 1950 a professor of moral theology, canon law, and liturgy at the newly-established SS. Cyril and Methodius Byzantine Catholic Seminary in Pittsburgh. One year later he became spiritual director of the seminary and a judge of the matrimonial tribunal of the Pittsburgh Byzantine Exarchate, posts he held until leaving Pittsburgh in 1955.

His departure was prompted by a desire to join the monastic Order of St. Basil the Great. He went to the Basilian monastery at Mundare in Alberta, Canada, where he completed his vows in 1960. When he returned to the United States, Father Hornyak was now within the jurisdiction of the Ukrainian Catholic Church, serving first as spiritual director of St. Basil's Seminary in Stamford, Connecticut, then as superior of St. Josephat's Monastery in Glen Cove, Long Island.

It was not long, however, before Hornyak was to return to

Europe. The occasion was his appointment in 1961 by Pope John XXIII to become auxiliary to the Latin-rite bishop of England responsible for Ukrainian Catholics in that country. Two years later Bishop Hornyak was named apostolic exarch for England and Wales.

The early years of Bishop Hornyak's reign were productive ones for the Ukrainian Catholic community in Great Britain. It was under his leadership that a cathedral church was acquired in the heart of London, and that knowledge and respect for the Byzantine rite was increased in religious circles following Hornyak's active participation at a meeting in 1973 of England's Catholic bishops.

By the mid-1970s, however, controversy broke out within the Ukrainian Catholic communities throughout the West. The immediate cause was the decision made by the head of that church, Metropolitan-Archbishop Josyf Slipyj, to designate himself as patriarch. The Vatican steadfastly refused to recognize the title of Ukrainian Patriarch (at least as long as the Ukrainian Catholic Church could not function normally in its homeland). The response of some elements in Ukrainian communities was to organize a patriarchal movement and to oppose those hierarchs who stood loyal to the Vatican's "anti-patriarchal" position. As a result, Hornyak's church in London and his person became the focal point for criticism and often emotion-laden attacks.

Frustrated by the increasing tensions caused by the patriarchal movement, Bishop Hornyak decided to resign in 1987. Since that time he has remained a resident of his adopted city of London, England. He has never forgotten his homeland, however, and while still a bishop he returned for the celebration of the 200th anniversary of the Eparchy of Križevci, the diocese into which he was born and which has jurisdiction over Greek Catholics in Yugoslavia. Nor have the Rusyns of Kocur forgotten their proud son and his successes and tribulations in the service of the church.

Ljubomir Medješi
Novi Sad, Yugoslavia

LEMKO RUSYNS: THE KURDS OF CENTRAL EUROPE

The following paper was presented at a meeting of the Euro- Congress of National Minorities in Budapest, May -10. 1991—Editor

The letter "*Я*" [ja, meaning "I"] is the last letter in all East and South Slavic Cyrillic alphabets, as well as in my native Lemko-Rusyn language. It is the last letter, but it is with this letter that I will begin my presentation at this international forum.

I am not a politician. I am not a diplomat. I am not a scholar. Some say that I am a humanist, a poet. About myself I will say that above all else I am a Homo sapiens. History has made me a member of a particular people—a small people for whom no one has had the slightest concern, an exiled people, a people wasting away in the very center of civilized Europe.

At first I thought I would give a short chronological history of my people—about its heroes and scholars who for centuries tried to pass on their own native name while preserving an unchanging love toward it. I thought about this, and then changed my mind.

All of you know very well Shakespeare, Mickiewicz, Pushkin, and Petőfi, but the surname Rusenko means nothing to you. You know Guiseppe Garibaldi, but the names Vasyl' Bajus and Andrej Savka mean nothing to you. Winston Churchill is a familiar name, but the name Jaroslav Kačmarčik is completely exotic. It is unspeakably difficult for members of a small, nationless people to be giants in a big world. But the Lemko Rusyns named above nevertheless are giants, although unknown to you. Why is this so?

It has not been so difficult for the peoples of the Amazon, of Guinea, or the Yakuts in the Siberian taiga (even during Soviet times) to preserve their distinctiveness. But for a small people in the very center of civilized Europe, as I have said, preserving individuality to this day has been entirely impossible in the absence of great local personages. And insofar as this was possible even in Europe of the late middle ages, later, in order to live, in order to preserve one's former national culture, in order to avoid assimilation into neighboring peoples, a group had to have its scribes, writers, in general its cultural activists and even its national avengers.

Polish scholarship almost unanimously considers Lemko Rusyns late arrivals, as mountain shepherds. I, of course, will not argue with that proposition here. I hope, however, that in the future we will begin to state the truth about the ethnogenesis of my people and will assure the world that we are the indigenous population of our land.

But not even that is my subject today. Whatever our ethnogenesis may be, we want the world to understand that we consider ourselves a distinct people, and not as the Ukrainians want, when others insist for them that we are a branch of the Ukrainian people.

We began the struggle for national independence almost at the same time as those very Ukrainians and alongside the Slovaks. We had no less a chance of becoming a completely independent people than the Slovaks. In his time, our great awakener, Aleksander Duchnovyč, even worked with the Slovak L'udovít Štúr. A little while later, our northern Carpathian Rusyns (those who adopted the name Lemko) began, after their pan-Slavic-Russophile meanderings, to return to their native language gradually and to raise it to artistic and even scholarly levels, as in the case of Mychail Astrjab.

In order to complete this process, a degree of historical luck was necessary. But for the Rusyns there was absolutely no such luck. For our people, the twentieth century literally has been apocalyptic. In the concentration camp at Talerhof in Austria, between 1914 and 1917, almost all of the northern Lemko-Rusyn intelligentsia perished or had their health ruined. It is sufficient to say that while the Lemkos constituted only 2 percent of the larger surrounding population, much of which was indifferent to the politics of the Austro-Hungarian monarchy, in Talerhof they comprised 30 percent of all the inmates. Every fiftieth resident of the Lemko Region was a prisoner in Talerhof.

The twenty-year period of Polish rule between the two wars was inadequate for educating a new intelligentsia upon the ruins of a national culture. Nevertheless, such an intelligentsia did arise, and more importantly, set out along its own distinct path. Truly, had it not been for the misfortunes and even cataclysms about to overtake them, the Lemko language would already have been fully codified and the Lemkos themselves would have been a group with a completely formed national vision.

For Lemkos, World War II was tragic not primarily because of war's natural tendency to destroy a people in both a biological and economic sense. From a national point of view, the greatest misfortune that the war brought was that, just as during World War I, the fiercest opponents of Lemko national autonomy, the Ukrainians, with the full acceptance of the German Nazi aggressor, became the actual ideological rulers of the Lemko Region. It was a mockery of fate that the Ukrainians chose precisely the town of Krynica as the center of their "enlightened" political activity, the very place that previously had been the center of Lemko national life.

The horribly sad fact is that when World War II finally ended, those who had not long ago been beaten down, but were not in a position of strength, acknowledged the Lemkos against their will as Ukrainians and then drove them off their native land. They tore out an entire people, roots and all, and drove them piece by piece into distant foreign lands, from the Oder to the Don rivers.

I do not hesitate to call this forced resettlement of the Lemkos from their native land the greatest crime of the past centuries. I will not compare individual misfortunes, for every crime is after all a crime. Some crimes can at least be explained if they happened in time of war or if they took place in some wilderness or tundra well beyond the normal sphere of civilization. But this crime was perpetrated under peaceful conditions and not far from centers of highly developed cultures.

Before long, a half century will have passed since those days, yet still, in these supposedly new and more open times it is hard to find anyone who has the desire to correct this "mistake." The word "mistake" sounds ironic here, but this crime is called precisely that: "a mistake due to difficult times." It is as if there were no guilty parties, for the communist regime has fallen and this alone is considered its sufficient punishment. New offices and officials reluctantly plan to revive that which at one time was intentionally intended for destruction.

My native land cries out with its vacant and desolate lands. The wonderful Carpathian forests are being decimated. For over forty years powerful bulldozers annually have been carrying away hundreds of thousands of cubic meters of

wood products. This includes the production of paper, although it was not destined as books printed for my people! Why should my people have books in their native language when this language is not even considered a language, and when they were commanded by the decree of some general or other to be numbered as members of another people, a big people with whom they are compelled to identify?

In the 1950s, already several years after their exile, when my people were regaining consciousness from the horror, attempts again were made to reestablish Lemko culture. An educational organization was founded but failed. So the government created the Ukrainian Social-Cultural Organization (USKT) with a division called the "Lemko section." This was a parody of cultural autonomy, and after two years it was liquidated. Only in the weekly Ukrainian-language newspaper, *Naše slovo* [Our Word], was one page set aside for Lemkos. This page was intended to fulfill a "humanitarian" role: to inform the Lemkos about who they actually were. After thirty five years, some of them understood something about their identity, but the overwhelming majority did not understand and remained "without a [national] consciousness." Some observers might think that, indeed, these Lemkos must be slow witted, for already one hundred and twenty years ago the Ukrainian Prosvita Society [Enlightenment] had in mind the same goal, yet it, too, failed.

In 1989, on the fiftieth anniversary of their "non-existence," Lemkos were allowed to create their own association, the Lemko Society (Stovaryšŷnja Lemkiv), which was a direct result of the new democracy. But there were no means provided for them to live or to develop. Everything had to start from scratch. Our people did not even have a primitive publishing press, but only something resembling a journal produced by typewriter. In the epoch of computers, this is both amusing and shameful. I will not say for whom it is shameful.

Nevertheless, we have almost ready for publication the following: a *Basic Lemko Grammar* (so far, phonetics and morphology), and *An Anthology of Lemko Literature*. Work is underway on dictionaries: Lemko/Polish and Polish/Lemko. Of course, people have been working on these for a long time, and slowly, for it is impossible to publish books for free. Where can we find the funds for these projects?

You might ask: where are your people consolidated? It is easy to ask this question, but much harder to answer it. They are scattered here and there throughout the entire country. How can we find them, how can we reach them without any means of mass communication? How can we awaken their national feeling after more than forty years among other peoples and foreign cultures?

Speaking of foreign cultures which have been imposed on Lemko Rusyns, I have in mind Polish culture—understandable considering where the Lemkos live—and Ukrainian culture, which does not fit organically into this picture. Contrary to common opinion, the bigger threat, especially for the contemporary young intelligentsia, is the influence of Ukrainian culture, because with it, as with any close fellow minority culture, comes a natural but not always conscious solidarity. This is especially true in big university towns. Lemkos and Ukrainians go to the same churches and meet in the same clubs—Ukrainan clubs, because there have been no Lemko clubs and at present only one city has one. We are told that is is impossible to organize Lemko clubs because of the housing problem. The Ukrainians have clearly flourished for a long time according to the tenets of the "good" socialist times. Coming into Poland more often than before are professioñal Ukrainian song ensembles and theaters. Among our youth more and more Ukrainian music and video recordings circulate. And young people cannot live without these.

Alongside these natural processes, there is a strong, intentional propaganda campaign being carried out by the Ukrainian weekly, *Naše slovo*. Normally, every organization ought to have the ability to propagate its own beliefs. But when this propaganda, as the major means of "enlightenment" of the lesser brother, consists of tendentious information and even lies, then clearly it is no longer propaganda, but insolence. Such "cultural" activities, as a historical rule, have always been carried on by military force. And while these propagandizing "hordes" consist of only ten people, they have obvious success, because they are not fighting with honesty on an open playing field. That is the first point. The second point is that behind them stands a strong army, the name of which is professional politics.

I cannot help bringing up the example of the Kuwaitis and the Kurds. The first need to be protected, although this is not a question of preserving a particular distinct culture, for the Kuwaitis do not have one. Nor is the question here the preservation of people, or people in general. For the big powers, both people and culture translate into oil and then money. Protecting the Kurds has been a kind of empty promise on the part of the great powers, and it has been attempted solely in order to avoid shame before the entire world. It has taken place only in a physical sense, like the preservation of elephants in Africa or the aurochs in the Belovež virgin forests, although the Kurds definitely have their own ancient and rich culture.

Rusyns are the Kurds of central Europe. The Transcarpathian Region is the Ukrainian "Rusynistan," the Prešov Region is the Slovak "Rusynistan," and the Lemko Region is the Polish "Rusynistan." In this last Rusynistan, that is, in our native Lemko Region, an empty and desolate land awaits us. Will we need American tents? Probably so! But first of all we must be considered, not like aurochs or elephants, but as a people with its own culture, language, literature, national pride, and identity!

Petro Trochanovskij
Krynica, Poland

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

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Carpatho-Rusyn American
132 Hawthorne Street
Pittsburgh, PA 15218
Phone: 412-371-3823

Patricia A. Krafcik, Editor

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SUBCARPATHIA'S MASTERS: THE ART OF ADAL'BERT ERDELI AND JOSYF BOKŠAJ

The work of the famous Subcarpathian Rusyn artists Josyf Bokšaj and Adal'bert Erdeli ranks among the best of European art. They were truly pioneers in the world of professional art in Transcarpathia (Subcarpathian Rus'), and it is thanks to their creative work that the people and nature of the Carpathians have been celebrated in art. Like Robert Burns, Bokšaj and Erdeli loved the mountains, and in their work they captured our landscape, our history, our culture, and the Rusyn soul. Bokšaj and Erdeli offered their talent and art in service to their homeland and to their people. Both of them dreamed of creating a thriving Subcarpathian school of art and worked for the blossoming of their native culture.

In the history of fine arts in Transcarpathia, the destinies of Bokšaj and Erdeli are inextricably linked. They were both born in 1891, and their creative paths have much in common. Nonetheless, each of them, as a person and an artist, is original and distinctive. Bokšaj is a consistent realist. Erdeli is a passionate admirer of modernism and impressionism. And both masters, as models of the highest professionalism, brought to their pupils and followers an abundant supply of optimism and love for people and nature. Under the Soviet regime, however, Erdeli the modernist endured many difficulties. Official attempts to compel all artists to conform to one ideology and style created much hardship and grief for him. Bokšaj, with his more traditional style, managed to live a more peaceful public life.

While numerous commentaries and articles have been written about Erdeli, the primary witnesses to the artist's position and to his perception of the world were his paintings. He was born into a teacher's family in the village of Zahattja in the Iršava region. He studied at the Mukačevo *gymnasium* and later at the Academy of Fine Arts in Budapest (1911-1916). His first paintings were exhibited in 1913. It was at the artist colony in the Hungarian town of Kecskemét that Erdeli came under the decisive influence of the Hungarian painter, Béla Grünwald. Erdeli travelled extensively throughout Europe, and in 1923 at Munich's "Glass Palace" he experienced great success from an exhibit of his work.

Adal'bert Erdeli, "Still-Life With Bottle and Fruit on a Tray" (1937).

From 1929 through 1931, Erdeli lived in Paris and continued his studies. He returned home in 1931, and together with Bokšaj founded the Society of Artists and Fine Arts of Subcarpathian Rus'. Already in 1927, the two of them had opened a private school of drawing where talented young artists studied under their direction. Erdeli was a true leader and teacher, and students were drawn to him like a magnet. Erdeli himself loved people, often choosing for his artistic subjects people near and dear to him, parents, acquaintances, and even strangers. He has a whole gallery of such images, among them portraits such as "Mother" (1914), "Father" (1916), "Gypsies" (1928), "A Young Artist" (1928), "Anders Osterland" (1931), "A.C." (1930), and "A Female Relative" (1937). Erdeli convincingly demonstrates in his works that he has complete mastery over the human form. In his portraiture he follows his own temperament. He

Adal'bert Erdeli, "Church at Verchnij Koropec' " (1930s).

paints simple folk with no less inspiration and respect than any others. In them he perceived the strength of an inherent purity which emerges in such paintings as the "Old Stableman" and "Portrait of an Old Hucul" (1940s).

Two of Erdeli's favorite genres were still-life and landscape. He was in love with beautiful flowers, which he rendered in three-dimensional tones that resembled pictorial music. He very rarely employed half-tones or minor shades in his painting. What dominates his work is a markedly lyrical declaration of love and an admiration of the beauty of nature.

In the second half of the 1940s, Erdeli had become the recognized leader of the Subcarpathian school of painting, a teacher whose pupils were already achieving their own public fame: Andrej Kopča, Ernest Kondratovyč, Adal'bert Boreckij, and Zoltan Šoltes. In the immediate postwar era, Erdeli continued to play a leading role in Subcarpathian cultural life. In 1946, when an art school was opened in Užhorod, he became the first director and taught at the school until 1952. He also became president of the Transcarpathian branch of the Union of Artists of the Ukrainian SSR. It was not long, however, before Erdeli's own artistic principles were rejected in favor of the "principles" of socialist realism. The official press began to publish unfair criticism and to describe him with degrading labels. All of this pained him greatly and most likely contributed to his untimely death at the age of 64 in 1955.

As for Josyf Bokšaj, his artistic work is also a treasure of our culture. Bokšaj's art reflected his deep roots in Rusyn national culture, and throughout his career he strove for the development of all aspects of national self-consciousness and dignity. Indeed, Christian ethics and morals were an integral part of Rusyn national life, and Bokšaj's commitment to the moral idea in life and art led him to create a whole series of outstanding paintings on religious themes during the 1920s and 1930s. These works became the apotheosis of Bokšaj's humanism and love of humanity. Many paintings, altar compositions, and sketches are preserved in the churches of Užhorod, including the main cathedral, as well as in the Iršava and Bereznyj regions of Transcarpathia, in churches in neighboring Slovakia, and the monastery church of Máriapócs in Hungary.

Bokšaj's native Subcarpathian Rus' inspired him to create wonderful poetic landscapes. The charm of this national artist's painting lies in the timbre of his colors. The so-called "Bokšaj autumn" can be immediately distinguished in an exhibit. The artist himself during the course of his creative work was very consistent in his themes and subjects and in his sincere attachment to various places, such as particular corners of the Rachiv and Bereznyj regions. Parts of the city of Užhorod also frequently figure into his artistic work. Bokšaj often sought his subjects high in the mountains. His teaching career, which commenced in 1919, was of great significance to the development of art in Transcarpathia, and his pupils were constantly amazed at the strength of his will, energy, and capacity for work.

The life and work of Bokšaj and Erdeli are a model of service to the Rusyn people. Their names have been immortalized in Subcarpathian Rus' in the titles given to art museums and art schools. It is their artistic legacy, however, which will continue to enrich present and future generations.

Ljudmila Biksej
Užhorod, Ukraine

Josyf Bokšaj, "The Village of Nyžnje Voročevo."

A VISIT TO SUBCARPATHIAN RUS'

Dean Rugg is professor emeritus of geography at the University of Nebraska. He is known for his studies on the human geography of East Central Europe and the former Soviet Union. In 1989, he turned his attention to Transcarpathia (Subcarpathian Rus'), and the following summer he visited the area with his wife.—Editor

As a geographer, I have long been fascinated by Subcarpathian Rus' and its association with East Central Europe. For hundreds of years this region was part of Hungary (later the Austro-Hungarian Empire), and between World Wars I and II it was a part of Czechoslovakia known as Subcarpathian Rus', or Ruthenia. Only after 1945 was it absorbed into the former Soviet Ukraine as the Transcarpathian oblast. In 1990, I began to study its historical geography, and that fall my wife and I drove there from Munich, Germany.

Subcarpathian Rus' reflects in its history and landscape a major world problem of political and ethnic conflict in a strategic multinational environment. Relics and current forms in the cultural landscape reflect the ideologies of four societies. The first of these constitute Rusyns, the majority of inhabitants in the area who speak a variant of the Ukrainian language but who remain culturally distinct from Ukrainians. The other three societies were external, although they ruled Subcarpathian Rus', and therefore affected decision making, spatial organization, and social change largely at the expense of the Rusyn population. Each of these external powers—Hungarian, Czechoslovak, Soviet—were interested in the strategic potential of this borderland and treated it accordingly.

The Hungarians controlled it before World War I as a series of largely feudal-like fiefdoms or counties in which they instituted a policy of magyarization carried out by administrators, aristocratic landowners, Uniate priests, and Jewish money lenders whose rule contributed to widespread poverty among the Rusyn population. During the interwar years (1919-1938) the area came under Czechoslovakia which used it as a link to Romania against their common enemy, Hungary. Although the Czechoslovak government made promises of autonomy to the Rusyns and carried out major improvements in education and economic development, these social changes were insufficient to satisfy the Rusyn population which became dissatisfied with the number of Czech administrators and their involvement in local affairs.

After World War II, the Red Army took over Subcarpathian Rus' and integrated it into the Ukrainian S.S.R. as its Transcarpathian oblast. Thus, the Soviets moved over the Carpathian Mountains into the Danubian basin, a geopolitical location they used to advantage in the East Europe revolutions against their rule in 1956 and 1968. As a strategic border area after 1945, Transcarpathia (except for Užhorod) was closed to Westerners, and certain restrictions were also imposed on the Rusyn population. Nonetheless, considerable social change has taken place under Soviet rule in the form of collectivization of agriculture industrialization, and the expansion of health and education facilities. Transcarpathia has also developed some of its potential for tourism and recreation.

Reaching the area by car proved easier than anticipated. Professor Paul R. Magocsi of the University of Toronto had not only provided advice but also suggested English-speaking contacts (German is my second language and my Russian is limited to a few phrases plus the ability to transliterate). In addition, I had worked through a travel agent in the United States who had been born in the area. Anticipating the lack of lead-free gasoline in what was still the Soviet Union, we purchased containers in Vienna for transporting gasoline with us from Hungary. A major delay confronted us at the Hungarian-Soviet border when we encountered long lines of cars and trucks. I was told by the Hungarian border guard to bypass the lines, however, for as Westerners we did not have to suffer the detailed inspections of those in line. These included primarily Hungarians visiting relatives and then Soviet citizens who had permission to travel in adjacent countries.

After a week in the Zakarpattja Hotel in Užhorod, my wife and I concluded that one priority for economic development and tourism in Subcarpathian Rus' must be a hotel for Westerners. The Zakarpattja Hotel served largely visitors from local areas and tour groups from throughout the former Soviet Union. The accommodations and services were substandard, especially in relation to the high prices and lack of expertise among the staff. Moreover, some of the personnel of the government tourist agency, Intourist, were neither friendly nor helpful, and few dining room personnel had any knowledge of other languages. The dining menu remained the same for the six days we were there and was limited to four main courses. Although a tourist rate existed for exchanging dollars in cash, we were told that travellers checks could not be exchanged, a decision that was altered when I objected vociferously. No attempt was made to provide information about daily cultural events, and when I tried to buy a picture book of Užhorod for sale by Intourist, I was told that it was not available to Westerners. My complaints about drunken parties in rooms on our floor went unnoticed by Intourist personnel. I was amused to find in reading Hedrick Smith's *The New Russians* that our experiences were not unusual in the former Soviet Union and were, in part, related to the prevailing importance of "group" service over that for individuals.

Our trip was successful despite all of this, and a major reason was the help provided by the Society of Carpatho-Rusyns. Through Dr. Magocsi, we met a representative of this society, Margarita Mihailova, who served as our guide and friend during our stay. Through her we gained much insight regarding the problems of the Rusyns and their attempt to seek a national identity, a struggle so well portrayed in Professor Magocsi's book, *Subcarpathian Rus', 1848-1948: The Shaping of a National Identity* (Harvard University Press, 1978). Margarita explained the current Ukrainian attempt to change all Rusyn place names to a spelling using the Ukrainian alphabet, and we saw evidence of this on town and village signs throughout the region.

During our stay in Užhorod we also made several trips throughout the region. In Užhorod, we found well-preserved architecture from both the Hungarian and Czechoslovak periods plus, of course, the newer socialist forms developed since 1945. Surprisingly, the core of the city has been preserved in its Hungarian form. According to one planner, the decision to preserve this historical character was made deliberately by the Soviet authorities after the war. In part, this may have been done to satisfy the many Hungarians living in the area. I had the feeling of being in a provincial town of the pre-1918 Hungarian Kingdom like Timişoara (now in Romania) or Zagreb (now in Croatia). Indeed, many buildings in Užhorod are painted in the "Maria Theresa

The Koruna Hotel (1908) in Theater Square, Užhorod.

yellow," a symbol of the "absolute" rule of the Habsburg emperors. Outstanding architecture includes the country administrative building (Megyeháza) from 1809, the Reform Calvinist Church of 1908, the Hotel Koruna of 1908, and other buildings on Theatre Square. Additional architectural monuments from the Hungarian period, but which have definite associations with the Rusyns, include the Užhorod castle with its adjoining folk museum of village architecture from various parts of Subcarpathian Rus' and the Greek Catholic cathedral. The Jewish synagogue, now a concert hall closed for repairs, reflects the importance of this ethnic group (approximately 95,000 before World War II), which was virtually eliminated in the Holocaust.

During the interwar decades, the government of Czechoslovakia took over Subcarpathian Rus'. A geopolitical aspect of this acquisition was the attempt by three countires—Czechoslovakia, Romania, and Yugoslavia—to surround revanchist Hungary and contain any attempt on its part to regain its former mountainous region of Subcarpathia. The Czechoslovak government was in a delicate position, for it was aware of the resentment felt by the indigenous nationalities of Subcarpathian Rus' who felt external control had merely shifted from Budapest to Prague. There was, however, a serious feeling held in Prague that modernization in Subcarpathian Rus' was necessary and would benefit not only that area but also the whole country. Consequently, evidence of the Czechoslovak presence remains to this day in the cultural landscape in the form of social and economic facilities like schools, hospitals, factories, and transport installations. For example, in Užhorod we saw the large Galago district of office and apartment buildings built by the Czech government for their administrators. The buildings are still used for the same purposes.

With the decision to preserve and utilize the Hungarian and Czechoslovak portions of Užhorod, Soviet urban construction took place predominantly outside the central core. This development consisted of large apartment projects with nearby retail and service facilities, plus a number of factories. The residential areas resemble those built all over the former Soviet Union according to standardized plans. A planner told us that this homogeneous architecture, which was cheap and also intended to reflect the ideology of a classless society, is frustrating to planners and architects. Standardized plans leave no room for imaginative building designs, especially those such as peaked roofs that fit into the natural environment of forested mountains.

We made three trips out of Užhorod: (1) up the Latorycja River to Svaljava and on to the Poljana spa; (2) to the cities of Mukačevo and Berehovo with additional views of the Hungarian plain; and (3) to Jasinja via Chust and the Tysa River valley. Since Subcarpathian Rus' had been closed to travel for most years since World War II, we felt fortunate to travel at will. Instructive maps showing roads and places of interest were available in kiosks. The trip to the Poljana spa gave us a chance to penetrate the Carpathian Mountains. We were impressed with the beauty of the forests, particularly the autumn colors dominated by beech at lower levels and spruce higher up. Pasture areas could be seen above tree line, but we had little chance to investigate whether the traditional grazing activities are still carried on there in the summer. In driving up the Latorycja valley, we stopped and visited an outstanding feudal site in the region—Beregvár, the former large palace of Count Schönborn. In actuality, the structure was more of a hunting lodge for this aristocrat who at one time owned some ten percent of Subcarpathian Rus', most of which was forest. The palace had been converted by the state into a sanatorium. On this brief trip was lacked time to see other historical sites, but we did notice the large secondary school built in the 1930s by the Czech government in Svaljava, which was yet another example of the serious attempts by the Prague regime at modernization in what at the time was the backward eastern part of the Czechoslovak republic.

Our second trip—through the plain of Subcarpathian Rus'—gave us an opportunity to view two other major towns, Mukačevo and Berehovo, plus the agricultural aspects of the region. Mukačevo is dominated by several historic sites which we visited: the massive fifteenth-century castle with numerous associations to Hungary's past; an eighteenth-century monastery, now a convent, on Černeča Hora, a site with even earlier Rusyn religious connections; a city council building in the Hungarian style; and the White Palace, a former residence of the Rákóczi and Schönborn noble families. We observed that the plain is predominantly Hungarian in both historical relations and even present-day population. This is especially true of Berehovo, where we noticed numerous bilingual signs on the stores and offices. We also saw the large collective farms in the plain which included especially cultivation of wheat, corn, and vineyards. Finally, the former Black Marsh, north of Berehovo, is now drained, a project completed by the Soviets after 1945.

Our last trip took us across the region to Jasinja, a large town in the mountains close to the Jablunyc'kyj pass into the Ivano-Frankivs'k region. The road from Užhorod first crosses the plain to Chust and then enters the valley of the Tysa River passing through the towns of Buština, Tjačiv, Teresva, and Solotvyna. In this stretch, which parallels the Romanian frontier, the former Soviet Union had maintained

Old Stave Church (18th Century), Jasinja.

a security fence and watchtowers along the river. At one point, the valley becomes so narrow that the railroad must cross over to Romania at Velikyj Byčkiv before returning to Subcarpathian Rus' at Dilove. In this area we saw the historic salt mining installations at Solotvyna. At Dilove the road turns abruptly north and follows the Tysa and its tributary, the Black Tysa, through Rachiv to Jasinja. Jasinja is a linear mountain village which has historically been the center of the Huculs, a distinct Rusyn ethnographic group. Here we visited the historic wooden stave church from the eighteenth century.

What of the Rusyns? They remain a forgotten people, listed as Ukrainians in official statistics and apparently ukrainianized to a considerable degree under Soviet rule. The Rusyns were slow to feel the surge of nationalism and to take leadership in Subcarpathian Rus' either under the Czech or the Soviet governments, both of which used centralized forms of control. The Rusyn peasant culture of handicrafts, logging, grazing, and village celebrations is disappearing, and the people are finding it difficult to adapt to a modern industrial society. Many Rusyns still live in villages of unique architecture, and some commute to cities and towns in order to work. The primary Rusyn symbol—the wooden stave church—has a precarious existence, but is protected by a fairly progressive program of historical preservation.

During our trip we heard much about the deteriorating state of the former Soviet economy, and we found it visible in Subcarpathian Rus'. We especially noted that shelves in stores from Užhorod to Jasinja were bare of goods. The few Western visitors we met in the Zakarpattja Hotel said that their relatives in nearby villages were experiencing economic hardships. On the collective farms, much of the harvest labor force that we saw consisted of women and school children. Construction standards were clearly poor as exemplified in the crumbling masonry of a recent concert hall in Užhorod along the River Už. The absence of technology is visible in the many factories which are dispersed throughout the region. While they take advantage of local labor, they also lack the proper means of preventing pollution. We were impressed, however, with the efforts to develop a recreational environment with new hotels, cabins, camping and fishing areas, hiking trails, and sanitariums in these beautiful mountains. Overcutting of trees apparently has been avoided and little erosion is visible. We also saw road signs urging the protection of wildlife.

Our primary impression is that modernization and social change, whether under the Hungarians, Czechs, or Soviets, have not been successful. Too much centralized control from Budapest, Prague, Moscow, and Kiev has been a disaster. As Zbigniew Brzezinski had implied in an issue of *World Monitor*: The Soviets should have learned that economic reform cannot take place unless decision-making is more decentralized to take into account especially the desires of regional ethnic groups. This conclusion certainly applies to all the independent countries that have replaced the Soviet Union, including Ukraine and its many regions like Transcarpathian which, hopefully, will benefit from political, social, and most importantly economic decision-making at the local level.

Dean Rugg, with June Rugg
Lincoln, Nebraska

RECENT EVENTS

Minneapolis, Minnesota. On February 1, 1992, the Rusin Association presented its seventh annual Duchnovyč Dinner in honor of the nineteenth-century Rusyn national awakener Aleksander Duchnovyč. The nearly 100 guests enjoyed a full-course Rusyn dinner and a comedy skit by John Super. Rusyn folk music was performed by David Lucs and also by the Rusin Singers under the direction of John Sery.

Maribor, Slovenia. On February 3-5, 1992, an international conference on the "Nation and State: Small Nations and Ethnic Minorities in the Emerging Europe" took place. Among the speakers was Dr. Lyuba Shishelina from the Institute of International Economic and Political Studies at the Russian Academy of Sciences in Moscow who spoke on the topic: "Carpatho-Ukraine: Ways and Means for a Peaceful Solution of Ethnic Disputes." She focused, in particular, on recent developments within the Cultural Society of Carpathian Magyars and the Society of Carpatho-Rusyns in Užhorod.

State College, Pennsylvania. On March 27-29, 1992, Pennsylvania State University celebrated its 13th Annual Slavic Folk Festival at the University Park campus. For the fourth consecutive year, the Byzantine Catholic Student Ministry of Penn State presented an exhibit of Carpatho-Rusyn culture. Organized by Richard Custer and David Felix, the Carpatho-Rusyn booth offered a photographic montage and video presentations of Rusyn cultural and religious life in Subcarpathian Rus' and the United States, a display of Rusyn-American folk wedding scenes, and literature about Rusyn culture and events in the homeland. In addition the Slavjane Folk Ensemble of McKees Rocks, Pennsylvania, performed Carpatho-Rusyn and other Slavic folksongs and dances.

Pittsburgh, Pennsylvania. On May 7, 1992, the Archdiocesan Byzantine Catholic Seminary joined forces with the Brother's Brother Foundation, one Carpatho-Rusyn American fraternal (United Societies) and eight Slovak fraternal insurance organizations, as well as private donors in order to send more than 10,000 books to Greek Catholic seminaries in Slovakia and Transcarpathia. The initial organizer of the project, Marge Fetsko, a retired librarian from Mount Lebanon, Pennsylvania, was aided in the endeavor by Basilian Sister Demetria Zober, librarian at Saints Cyril and Methodius Byzantine Catholic Seminary, and Jerry Jumba, Rusyn Chant Director for the Byzantine Catholic Archdiocese.

Svidník, Czecho-Slovakia. On May 8-9, 1992, the Slovak Ministry of Culture, Slovak Academy of Sciences, Matica Slovenská, and the Rusyn Renaissance Society co-sponsored a seminar entitled, "Partners in History," which was attended by Slovaks and Rusyns from various parts of Europe and North America, as well as by Slovakia's visual and print media.

On the first day of the symposium, two talks were given by academics from Prešov. Professor Michal Popovyč's presen-

Vasyl' Sočka from Užhorod addresses the "Partners in History" conference in Svidník, Czecho-Slovakia. Seated are Vasyl' Turok, chairman of the Rusyn Renaissance Society (Prešov); Ljubomir Medješi, chairman of the Rusyn Matka (Ruski Kerestur); and Dr. Ivan Turjanycja, chairman of the Society of Carpatho-Rusyns (Užhorod). Photo: Susyn Mihalasky.

tation questioned the theory favored by many Slovak and Hungarian academics that Rusyn settlement in Transcarpathia began in the fourteenth century under the auspices of Prince Fedor Koriatovyč. Professor Michal Hyrjak surveyed Rusyn-Slovak cultural contacts and cooperation in the nineteenth century.

An open discussion period followed and continued on the second day of the conference. These discussions quickly departed the realm of the academic for that of the political. Moreover, they revealed a deep split in the Rusyn leadership exacerbated by such recent events as the potential break-up of the Czecho-Slovak federation, and the establishment of the Subcarpathian Republican party, based in Užhorod, which seeks an independent Subcarpathian Rus' state.

The split might be conceived as disagreement over tactics rather than over strategy, inasmuch as the Lemko Rusyns in Poland and the Vojvodinian Rusyns in Yugoslavia, driven by their own difficult domestic circumstances, favor academic and cultural, not political activity as the best means of bettering their peoples' lot. Their comparatively better-off Rusyn brothers in Slovakia and Ukrainian Transcarpathia favor a more aggressively political agenda. Some Rusyns from Slovakia called for an end-of-conference "declaration" in order to proclaim that Rusyn ambitions should lie within the confines of a Czecho-Slovak federation, not an independent Slovakia. As for the Transcarpathian Rusyns, some of them called for the "declaration" to include the acknowledgement and acceptance by the international Rusyn community of the new Subcarpathian Rusyn party's political program.

Both motions met with the strong and unanimous resistance of the Vojvodinian and Lemko Rusyns, who felt it unwise to commit to a Czecho-Slovak federation when a referendum on Slovak independence was to be held within a month. They also feared the possible negative impact on their own domestic situations if they aligned with a political movement as in Transcarpathia which, essentially, is dabbling in the very dangerous area of border revisionism.

After a period of spirited debate and some acrimony, the Vojvodinian and Lemko Rusyns were able to prevail with the argument that they had not come as delegates officially empowered by their home offices to participate in the formulation of political proclamations but rather as guests at an academic conference. Therefore, the motions were procedurally incorrect and the venue inappropriate. Ultimately, to the relief of some and the intense dissatisfaction of others, a neutral apolitical declaration was agreed upon and published.

—Susyn Mihalasky

Pittsburgh, Pennsylvania. On May 10, 1992, the Golden Triangle Junior Tamburitzans, an Eastern European performing ensemble affiliated with the famous Duquesne University Tamburitzans, performed a complete Carpatho-Rusyn wedding set as the finale of their annual concert held in the town of Turtle Creek, Pennsylvania. The performance featured a wedding from the highlands of Verchovyna. The group developed authentic costumes from the Volovec'kyj region and performed the entire wedding in the Rusyn language. The costume design and choreography were done by guest choreographer, John Righetti, of Mars, Pennsylvania. Last year, the Junior Tamburitzans also featured Rusyn dances in their annual concert, choreographed by Mr. Righetti, including a *karička, čapaš,* and *čardaš*.

SINCE THE REVOLUTION OF 1989

Medzilaborce, Czechoslovakia. On December 6, 1991, the coordinating committee of the Rusyn Renaissance Society (Rusyns'ka Obroda) met in Medzilaborce to establish its working strategy for the coming year. Three subcommittees were set up to deal with education, the media, and the churches.

The education subcommittee is headed by Dr. Vasyl' Turok and includes Professor Jurij Pan'ko and Helena Lapišakova. Its primary goal is to negotiate with the Ministry of Education in Slovakia in order to have a program in Rusyn culture introduced in schools. The two-hour weekly program would include an introduction to Rusyn history, literature, architecture, and folklore conducted in Rusyn. The media subcommittee is headed by Alexander Zozuljak and includes Marijan Charytun and Jan Baka. Its goal is to negotiate with the Slovak State Radio and Ministry of Culture in order to have the Ukrainian-language radio station in Prešov divide its weekly programming: four days in Rusyn and three days in Ukrainian. These percentages would reflect the proportion of people who responded that their identity was Rusyn or Ukrainian in the March 1991 population census. The subcommittee on the church is headed by Ivan Bicko and includes Andrij Varjan and Andrij Vladyka. Its goal is to maintain contacts with the Pope and with the Prešov Region Greek Catholic (Jan Hirka) and Orthodox (Nikolaj Kocvar) bishops in order to assure that the Church Slavonic liturgy and local traditions be maintained in Rusyn parishes.

The language consultant to the Rusyn Renaissance Society, Professor Jurij Pan'ko of the Šafárik Univeristy in Prešov, suggested the following approach to the development of a Rusyn literary language. First, a 10,000-word Rusyn dictionary should be published before the end of 1992 to be followed by an elementary primar (*bukvar*) of the Rusyn language. This would be followed by the appearance of a standard grammar of the Rusyn language authored by Stepan Bunganyč that is presently being revised by Professor Pan'ko.

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A Forum on Carpatho-Rusyn Ethnic Heritage

ПОДКАРПАТСЬКА РУСЬ

Народна двотыжнева новинка Общества подкарпатськых русинув

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ВШАНУВАННЯ БУДИТЕЛЯ

СТРІТИЛИСЬМЕСЬА

Перовоє слово од головного редактора карпато—русиньскої новинкы

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УЧОРА — НАРОД! А НИСЬКЫ — МЕНШИНА!

РАЗ — ІНФОРМАЦІЯ, ВРАЖЕННЯ — ПОТОМУ

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RUSYNS IN HUNGARY

Territory inhabited by Carpatho-Rusyns at one time extended much farther south than today. There were several Rusyn villages not only on the plain of what today is southeastern Slovakia (near the towns of Michalovce and Trebišov), but even farther south in what today is within the borders of northeastern Hungary (north of Miskolc and Nyíregyháza). In the course of the nineteenth and early twentieth centuries, most of these villages became slovakized or magyarized, although they did retain their Eastern Christian heritage in the form of the Greek Catholic Church.

In present-day Hungary, there is only one village left about which linguists agree that the inhabitants (today only the generation over sixty years old) speak Rusyn. That village is Komlóska (northeast of Miskolc—see map on outside back cover) where, despite the Rusyn speech of the older folk, Slovak is taught in the local elementary school alongside Hungarian.

There are, however, several people throughout Hungary—especially in the capital Budapest—who identify themselves as Rusyns. And, in the post-1989 democratic atmosphere within Hungary, some of these people have joined to form the Organization of Rusyns in Hungary (Organizacja Rusínom u Madjarsku). The organization is based in Hungary's capital of Budapest. Its chairman is the 34-year-old Gábor Hattinger from Komlóska, a poet, popular rock singer, and by profession a book dealer. The Organization of Rusyns in Hungary also has a branch in Komlóska headed by associate chairman Lázsló Popovics. In a letter to the Carpatho-Rusyn Research Center, Hattinger described the new Rusyn organization in the following way:

> Our people live in the most compact settlements in the hills of [southern] Zemplyn county where there are about 3,000 Rusyns. In 1940, we were 'made into' Slovaks, because in this way the state did not have to deal with us as a distinct people. After the [1989] revolutions in Eastern Europe, when the Rusyns [in northeastern Hungary] began to experience a reawakening of their national identity, on May 3, 1991 we founded our organization. To date we have 400 members. We promote our organization in those villages where people, even if they do not speak our language (*ne bisidujut po-našomu*), nonetheless do know that their forbears were Rusyns. Therefore, we have set as our main goal to have 500 registered members which will allow us to have a representative in parliament. It is really a shame that we do not have our own schools, newspapers, or office in the Ministry of Education. But this year [1992] we must try to obtain all of these goals. I believe that with the help of each Rusyn we will be able to succeed.

Since that letter was written, the membership in the Organization of Rusyns in Hungary has by the summer of 1992 increased to 520. The organization's main short-term goals are to establish a Rusyn cultural center in Komlóska, to have Rusyn instead of Slovak taught as a second language in the Komlóska elementary school, and to have a popular history of Rusyns published in Hungarian.

It is interesting to note that Slovaks in Hungary support the work of the Organization of Rusyns and understand the Slovak-Rusyn identity problem in Komlóska and other villages in northeastern Hungary. Commenting on a recent

Gábor Hattinger, chairman of the Organization of Rusyns in Hungary.

Hungarian radio program that reported on Komlóska and interviewed its inhabitants, the chairman of the Free Organization of Slovaks in Hungary, Alexander Kormoš, said:

> One woman responded to the questions of the interviewer in her native language....That language is Rusyn, not Slovak! It is a waste of time to force artificial questions about Slovak identity and the Slovak language upon a simple woman who, in response to the question whether she speaks Slovak at home, mistakenly responded: '*Po slovenske bešidujeme*'. You know what that reminds us of?—those cases when from the standpoint of national consciousness a magyarized Slovak talks about himself in Slovak with the words: 'I am a Magyar'. We know very well (and now we can freely speak out and write about it) that this is a result of forced assimilation, or the result of the false nationality policy of [Hungary's former] Communist regime.

It is a pleasant surprise to know that Rusyns in Hungary, led by young people, are actively working to preserve their national and cultural identity. Should you wish to write them with words of moral or any other support, address your correspondence to:

Mr. Gábor Hattinger
Magyarországi Ruszinok Szervezete
Nagymező u. 49. fsz. 6
1065 Budapest
HUNGARY

Philip Michaels

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

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Carpatho-Rusyn American
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HRYHORIJ TARKOVYČ (1754-1841)

Hryhorij Tarkovyč is honored and remembered primarily as the first bishop of the Prešov Greek Catholic eparchy, which he headed for twenty years. In addition, Bishop Tarkovyč was a scholar and a poet, and he was respected as one of the most learned men of his time. Like his contemporary Vasyl' Dovhovyč (1783-1849), Tarkovyč is an example of a Carpatho-Rusyn who strove to raise the cultural level of his people through his dedication to universal enlightenment.

Tarkvovyč was born in 1754 in the village of Pasika (Bereg county), in present-day Transcarpathia, Ukraine where his father was a cantor. He received his education in theology at the Royal Greek Catholic General Seminary at the Church of St. Barbara in Vienna. The *Barbareum*, as the seminary was known, was extremely influential in the cultural enlightenment of Carpathian Rus'. There Rusyns from Subcarpathia mingled with their fellow Rusyns from Galicia and with Slavs from other parts of the Austro-Hungarian empire. They attended lectures at the University of Vienna by some of the foremost Slavic scholars, including the Czech cultural activist Josef Dobrovský and the Slovene philologist Jernej Kopitar. These teachers promoted the idea of Pan-Slavism, that is, the consciousness of a Slavic brotherhood of nations within which they asserted the individuality and cultural worth of each Slavic people. Tarkovyč maintained contacts with the Slavists he had known in Vienna, as well as with Rusyns who had emigrated to Russia, and their influence is apparent in his own understanding and expression of Rusyn national identity.

Ordained in Mukačevo in 1779, Tarkovyč served as an instructor at the Užhorod theological seminary and as a priest in Hajdúdorog. From 1803 until 1813, he held the influential post of censor of Slavic books for the Royal Slavic Printing Press in Buda, a position which allowed him to become familiar with contemporary Slavic literature and earned him a reputation as a stern critic. He also represented the Mukačevo eparchy in the Hungarian parliament in Bratislava. Described by historians as serious, scholarly, and reclusive, he is said to have spent his days and nights reading Latin and Greek philosophers and historians in the original languages. He was also recognized as an expert in Church Slavonic, and under his supervision in 1809, the complete Bible was published in that language. After being consecrated bishop of the newly formed Prešov eparchy in 1821, Tarkovyč continued to pursue scholarship and promote enlightenment, establishing an extensive and valuable library. And he strove to raise the cultural and educational level of the Rusyn clergy and people. When Mychail Lučkaj published his *Slaveno-Rusyn Grammar* (1830) and his collected sermons (1831), Tarkovyč required the priests in his eparchy to purchase copies for each parish.

Tarkovyč was also successful in making Carpatho-Rusyn culture known to the Hungarian public and the broader Slavic world. While serving as censor in Buda, he wrote a ceremonial ode dedicated to Palatine Joseph of Hungary. Written in the rhetorical style of high classicism, this ode expressed ties of kinship with Russia and encouragement for the advancement of native Rusyn literature, tempered by pragmatic homage to Hungarian culture. The poet Tarkovyč invoked the "Rusyn muses" to descend the Carpathian mountains and to take their place in the Hungarian cultural world. He called attention to the Carpathian region as "the cradle of the Slavs," the first use of an image that became a frequent motif of Pan-Slavists and Russian Slavophiles in the nineteenth century. And while Tarkovyč openly acknowledged the inspiration of the Russian classical poet Sumarokov, he also affirmed the aesthetic value of qualities natural to the Rusyn muses—sincerity, simplicity and modesty. Moreover, Tarkovyč's ode expressed a sophisticated consciousness of the political dimensions of culture, asserting a positive, individual, Rusyn national identity forced to adapt the the cultural demands of the multinational Austro-Hungarian empire. The Russian historian Nikolaj Karamzin cited the ode in his well-known *History of the Russian State* as an example of the persistence of a Russian-oriented culture in an alien political context. As one of the first such conscious statements in Rusyn literature, Tarkovyč's poetic and political sentiments set the tone for the national awakening of the mid-nineteenth century.

History has not been especially kind to Bishop Tarkovyč. His ode was often misinterpreted according to the ideological predisposition of Russophile or Ukrainophile literary historians. And his stern nature is remembered as the cause of difficulties experienced by his clerk, the future national awakener Aleksander Duchnovyč. Nonetheless, Tarkovyč remains an example of one of the many individuals in Carpatho-Rusyn history who, by quiet, unassuming, but determined effort made a contribution to the general advancement of knowledge and to the cultural and spiritual advancement of his people.

Elaine Rusinko
Catonsville, Maryland

THE LAND THAT TIME FORGOT
OR IN SEARCH OF THE PEOPLE WHO SAY "LEM"

John T. Zubal is an internationally known dealer in old, out of print, rare and unusual books and periodicals. His bookstore in Cleveland, Ohio is one of the biggest in the United States. He has actively pursued an interest in his Rusyn roots for a number of years. The following article offers his impressions of a recent trip he made to the Lemko Region.—Editor

Travellers who leave Cracow by car, driving southward and eastward into the Carpathians, soon notice that traffic is light. Small trucks, a few buses, but not many private cars traverse the highways. It is not difficult to manage 100 or so kilometers an hour along the two-lane blacktopped roads. Woods along the roadside give way to fields growing potatoes, maybe corn or some cabbage. Numerous horse-drawn wagons and carts on the roads surprise the tourists. Similarly, travellers notice that there are few tractors in the fields. A travel guide comments, matter-of-factly: "Our country's farms are less than fifty percent mechanized." This is not an understatement, especially taking into consideration scenes of farm folk digging potatoes or turnips without even shovels or spades.

Villages (or should they be called settlements?) are three or four kilometers apart. Most have as many as twenty houses, some outbuildings, occasionally a church, but, unlike the small farming communities of North America, no hint of commercialism can be detected. That means no signs promoting anything like Mail Pouch tobacco, Pepsi, the Rotary or the Jaycees. No gas stations, public libraries or post offices, either. Nor are there any more the slogan banners that used to stretch between utility poles proclaiming the glories of Marxism-Leninism. Most houses are substantial, sensible constructions of unpainted concrete block and tin roofs, suggesting space enough for extended families of a dozen or more members. Visitors are impressed that all are wired for electricity, but suspect that few have telephones.

Stopping from place to place to study the landscape, we were reminded of northeastern Ohio. It's romantic to think that those who emigrated a century ago chose to settle in sections of America that brought this part of Galicia to mind. Now about fifty miles southeast of Cracow, the roads wind through valleys, some wide, others quite narrow. They cross several tributaries of the Vistula river and one remembers hearing of the "Vistula Action" (Akcija Wisła) of forty years ago which completed the "emigration" [by forced deportation—ed.] of the ancient inhabitants of this land.

The guide-interpreter has been earning his pay. His knowledge of the history and geography of the region seems to increase the further our party gets from Cracow. He explains that he has travelled into the mountains many times to the ski slopes. He knows that Nowy Sącz (see map on outside back cover) was, for hundreds of years, a second day stop for traders plying the Cracow-Budapest route. And he courteously corrects a visitor's mistaken notion that the same town's name is associated with the River San. On the western approach to Gorlice, visitors drive along a ridge. To left and right (remember Pennsylvania) oil rigs, none of which is pumping today. One passenger recalls his grandfather mentioning nearly fifty years ago that he had been a miner in the Old Country; is it possible grandpa meant he worked these oil fields? The guide explains that it was here, outside Gorlice, that Ignacy Lukasiewicz discovered how to refine petroleum. Once inside the town limits, the guide points out a large Orthodox church having a new tin roof installed.

Now in Nowy Sącz we become more aware that we are nearing the borderlands of western civilization. Look! There's a large marketplace with perhaps 200 stalls offering fresh produce, canned or preserved foods, and a wide variety of hardware and household things. At first we aren't struck by the jars of caviar with their Cyrillic indicia. Soon, though, it is obvious that many of the merchants plying their goods are foreigners, men and women from Eastern Galicia, formerly Soviet Ukraine, taking advantage of the collapse of the regulations which long restricted or denied travel and trade. The guide informs us that they come to Nowy Sącz with whatever goods they can gather at home. Clothing, tools, housewares, small jars of caviar are sold for Polish *złoty*, which in turn are spent on food and other items scarce at home. These new merchants return home, across the historic Curzon Line, with their Polish produce and products only to repeat the trade cycle as soon as possible. The trade is reminiscent of the trans-Mediterranean commerce on which Burkhardt long ago attributed the Renaissance in Italy!

We are now within a few miles of our destination, the villages of Desnicza and Jaworze. It was from these two settlements that our ancestors migrated to America, nearly one hundred years ago. A right turn off the main Jasło–Dukla road, over a few hills, and suddenly the village limit sign: Desnicza. The village clings to the side of a hill. Perhaps twenty-five houses and an equal number of barns, stables, and other outbuildings, that is Desnicza, or Dosnycja as it had been known to the original inhabitants. And a church dedicated to St. Dmitrij, where grandpa was baptized and confirmed more than a century ago when he was two days old. The church is about 100 feet up a steep driveway. Its Byzantine-style exterior has recently been replastered and painted white. It was closed from 1948 until 1990 when the Roman Catholic diocese exercised title to St. Dmitrij (now St. Demetrius) and stationed a fulltime priest there. There is a new rectory and the parish priest has a car at his disposal. This pastor is quite pleased that we have stopped to visit his church which he opens for us to explore. He pridefully reminds us that this was also the birthplace of Cardinal Syl'vester Sembratovyč, Greek Catholic Metropolitan of Galicia in the late nineteenth century. The chapel, which comfortably seats a congregation of eighty or so, has been Romanized except for dim traces of a few icons on side walls. The priest tells us that the iconostasis and all church records were taken away by members of the old congregation when the church was closed in 1948 during the Akcija Wisła.

The authorities were not able to deport the church's cemetery, however. It occupies about two acres, overgrown with weeds and grass, immediately in front of St. Dmitrij's main doors. Many large stone and metal gravemarkers are intact but badly weathered. The hope that we might find long forgotten ancestor's gravesites is soon abandoned. The names which are readable, whether in Cyrillic or in Latin characters, hold no surprises. That there are many elaborate and expensive markers indicates that in the distant past there may have been a thriving money economy in the area. The pastor confesses he has not been able to take care of the cemetery. We wonder where the recently deceased of this reactivated parish are buried, but, in light of the dilapidated tombstones, perhaps the question is unfair. On the south side of St. Dmitrij's, there is another graveyard in which are

buried about forty unknown soldiers of Emperor Franz Josef's Austro-Hungarian army who fell in battles in the area in 1915 and 1916. How considerate that the new priest recently planted a wooden cross over each grave and the vegetation has been trimmed. There is yet another smaller gravesite at St. Dmitrij's, a bit of the east of the soldiers'. In this plot are buried some of the church's earlier priests. Father tells us that one of his predecessors was executed by Polish partisans in 1944, apparently for having supported the UPA [Ukrainian Insurgent Army] in those years.

We move on, two kilometers westward to Jaworze. Some geese chase our car a few yards and young kids walking home from school are startled by a shiny red Ford moving up the road. We continue on the road, now hardly paved, looking for house No. 14. Orchards alternate with tilled fields and meadows, all on steep hills. Across the valley, to the south, can be seen the higher mountains towards Slovakia. Suddenly the road gives way to a narrow, mostly overgrown, trail. This must be the village limits! The driver realizes it is not prudent to force the car further westward. There are three women and a man working the potato crop up the hill, and the guide asks them about No. 14 and the people who live there.

It's the house down the hill, to the south some one hundred yards. So here, finally, on the edge of Jaworze (or Javirje) is the place where our ancestors lived until 1947, according to the present inhabitants. That was the year in which the authorities visited these settlements in hills and valleys whose people had hidden Gomułka from the Nazis. Those representatives of the newly founded Polish Peoples' Republic gave the inhabitants two hours to gather their most prized possessions and climb onto wagons which would relocate them far beyond their ancient lands. This was the Akcija Wisła about which we were continually reminded.

There are three buildings at Jaworze, No. 14, and they clearly show an evolution in housing. The oldest, now used as a storage facility, is a large log cabin with a tin roof and two or three windows. The design vaguely suggests it was erected early in this century. In front of these two older homes is a modern two-story concrete block house with basement. It is still under construction, now about 95 percent complete. Three generations of occupants are at work on this mid-afternoon, sawing wood, feeding chickens.

They quickly tell us that their family has been living at No. 14 since 1952. That year the authorities in "overpopulated" Gorlice told them to move into the "better land" of Jaworze! The settlement had been closed and the property had been vacant since 1947. Moreover, they reminded us that when the village was closed by authorities, there were about fifteen more houses to the west in an area now overgrown with vegetation. The officials demolished those houses and reduced the size of Jaworze by half.

They complain that life is never easy here; it is almost impossible to sell their produce and they have no money. Judging by the lack of mechanization (except for an electric drill which one man was using to install a porch railing), they are stating the truth. A village without cars, trucks, or tractors. What an irony, we think! How fortunate that our ancestors made the trip to America, otherwise they probably would have been shipped to former East Prussia or Silesia. It is soon obvious that we aren't particularly welcome to this sad place. We decide that we have gathered as much information as is available in settlements where record keeping and historic memory are not very high priority items. We move on, towards Dukla for a visit to the Lemko Museum.

The Lemko Museum is the lifetime labor-of-love of Fedor Gocz (Goč) in Zyndranowa (see the *Carpatho-Rusyn American*, Vol. X, No. 2, 1987, pp. 4-6). He is a Lemko whose family refused to leave the area forty-five years ago. His story is dramatic and curious. As a child he witnessed the 1944 battle in what became known as the Valley of Death, the route to the Dukla Pass and, through it, to Budapest. That battle has been memorialized in one of the museum buildings which contains war relics Gocz has uncovered farming and scavenging over decades in the area. Helmets, shell casings, canteens, boot fragments, epaulets—all are on display together with wall mountings which record the history of the great battle.

For us, the more interesting sections of the museum are the recreations of life on a Lemko farm prior to the Akcija Wisła and the expulsion. There is a cottage with thatched roof, dirt floor, one room serving as kitchen, parlor, bedroom. Gocz points out that it lacks in complete authenticity: note that the hole-in-the-roof long used in place of a chimney is not present. There are some icons, folk art, photos of church dignitaries from long ago, framed quotations, a picture of the naive painter Nikifor (and his story), a litho of Taras Ševčenko, mannequins dressed in festive peasant garb. A quarter mile down the road is the Orthodox wooden church Gocz rehabilitated. It is a tiny chapel with room for perhaps fifty worshippers, canonically correct except for a markedly Latin-rite porcelain statue of the Virgin Mary as a side altar. A Ukrainian Orthodox priest celebrates the Divine Liturgy on a regular basis for the Gocz family and for interested neighbors and visitors.

The Gocz sons today are ripping logs to make boards with which they will repair the sheeting over which a thatched roof is woven. Curator Gocz and his wife, an elementary school teacher, invite us for tea and *horilka* (brandy). They confirm what others have said: there is little to buy, commerce is almost non-existent. If country folks are to survive in Poland, they must make their own food and shelter. The family prides itself on the self-sufficiency it has achieved in this valley. That curator Gocz developed his Lemko Museum and historic farm during a time when the state policy of Poland was to deny the very existence of the Lemkos is a worthy and remarkable accomplishment.

It is late afternoon and we decide to begin the trip back to Cracow, about 100 miles to the northwest. The experience of travelling through this Lemko land, mostly forgotten by time and man, has been both saddening and illuminating. Among themselves the emigrants of 1890-1913 may have talked about their early life in these hills. Many, however, did not share those experiences with their children and grandchildren. After visiting these ancestral lands it is easier to understand why their memories were poor, why they were so silent about the old days. It is now also much easier for us to empathize with the American Indian or the Yaqui or the peoples of Ethiopia or Europe's Jews and Palestine's Arabs, deprived of their ancestral lands, their churches and temples, their languages and their lives, sacrificed like the Lemkos, to demonstrate the power of some foreign state and a culture or ideology it thereby sought to defend.

John T. Zubal
Cleveland, Ohio

WHAT TO MAKE OF THE JOURNAL *RUSYN* AND THE RUSYNS THEMSELVES?

In the summer of 1990, the first issue of a Rusyn-language publication under the title Rusyn *appeared (see the* Carpatho-Rusyn American, *Vol. XIII, No. 3, 1990, p. 9). It was published in Medzilaborce at the initiative of several local activists: Dr. Mychal Bycko, the Reverend František Krajnjak, Mr. Safranko, and Dr. Mychal Turok-Heteš, who were joined from Prešov by Dr. Vladyslav Grešlyk and Mr. Aleksander Zozuljak. Since its second issue,* Rusyn *has appeared in Prešov as the bi-monthly organ of the Rusyn Renaissance Society (Rusyns'ka Obroda) under the editorship of Aleksander Zozuljak. The following critique appeared in Prešov's Ukrainian weekly newspaper,* Nove žyttja, *on September 28-October 5, 1990 (while Zozuljak was still its editor). The critique is written by a literary historian from Bratislava, Dr. Vasyl' Choma.*—Editor

Even as the Medzilaborce group of intelligentsia together with the journal *Rusyn* has barely managed to emerge, the editorial and literary staff have already come under fierce attack from scholars as well as other writers. They are accused of being incompetent, unscholarly, and ungrammatical; and together with a host of greater or lesser sins, are accused of subscribing to "political Rusynism." But these critics have not dealt with the actual heart of the matter. Not one critic has examined what compelled this group of activists to proclaim to the world to hear, that they are Rusyns. How could this have come about?

In my opinion, this is due to a mindset so ingrained by the past that we are not capable of freeing ourselves from it. For example, there are writers of contentious articles who do their best first to conjour up the image of an antagonist, and then deftly and expertly proceed to charge him with the most grievous of crimes. Once such an image is invented, it is then a simple matter to ascribe to this enemy of all things Ukrainian, nonexistent ambitions, misdirected energies, and so on.

But is it a sin or a crime to seek a way out of this impossible situation in which a large segment of our Rusyn population does not accept "Ukrainian" as its national name? The polemicists above ignore the one fundamental problem—the attitude of much of our populace to the names "Rusyn" and "Ukrainian."

Each to the question of Rusynism, these authors actually contribute to the artificial process of assimilation of our people, accelerating it rather than slowing it down. How could it not be clear that the main concern of the Rusyn activists is to arrest the process of assimilation and not to oppose matters Ukrainian? The Rusyn Renaissance Society (Rusyns'ka Obroda) has attempted to restore to our people their historically accurate name; to preserve it and to instill in our youth a love toward it; to cultivate our Rusyn culture; and to cherish our neglected heritage. But this side of the Rusyn activist's initiatives remains unrecognized. Yet it is precisely in these efforts that the essence of their existence lies. I believe it is necessary to give moral support to these efforts, thereby affording these workers an opportunity to carry their message to the entire population.

From the days of totalitarian rule we are still accustomed to believing in the existence of an enemy who must be destroyed. If the antagonist is not a real enemy created by a hostile mentality, then as a replacement of so-called "political Rusynism" [illegible] lose sight of the fact that this accusation of "political Rusynism" was most intense during the cult of personality, when to call oneself a Rusyn was considered one of the worst possible crimes.

In those not so distant times, when Rusyns were obliged to call themselves Ukrainians only, there was no room to doubt the correctness or fairness of the ruling party's national policy. The unhappy consequences of that forced ukrainianization are a vivid memory for us all. Instead of a Rusyn population totaling nearly 250,000 in the prewar years, in the Prešov Region there now remain fewer than 50,000 Rusyn Ukrainians. The decline in the Rusyn population was due primarily to political factors. A significant role was played by the government program encouraging Rusyns to emigrate to Ukraine in 1946-47, by ukrainianization, and by forced adherence to the Greek Orthodox faith.

These brutal policies, which evoked a passive resistance in our people, for some reason are disregarded. But the cause cannot be blamed on the effect. It is necessary only to visit our villages and ask people who they are. The majority will reply that they are Rusyns. What sense is there in ignoring this practical and pragmatic fact?

What the term "Rusyn" means today is one matter, but how it evolved historically and what it signified during its development in our history is another. Here, to some degree, one might find some justification in the arguments of the above-mentioned critics. But we are dealing with the present, not with ancient history. The turbulent political events in our country demand an honest analysis of the past and present, and oblige us not to exclude any segment of the population from the political process, nor to resolve its problems secretly, behind closed doors. It will become evident that it is precisely Rusyns who live in these villages, and it is a mistake to force them to call themselves Ukrainians once again. It is more reasonable to conclude that if Rusyns live there today, they will continue to do so in the future. And if Rusyns are found in those Carpathian villages, there will also be Ukrainians; however, not under coercion, but of their own free will.

I am far from defending or justifying the concept of Rusynism put forth in the journal *Rusyn*. In reality, a concept in the full sense of the word does not yet exist. It can be deduced thus far only from the magazine's text. On the whole, it is still somewhat rudimentary. It is clear only that the authors wish to revive the spirit of Rusynism among our people. As we near the end of the twentieth century, this might seem anachronistic. But given the specific historical conditions and sociocultural and political-economic development of our populace, in the absence of political freedom, the tendency toward a blossoming of Rusynism is by no means reactionary. On the contrary, it provides an environment for the flourishing of creative energies among people who consider themselves Rusyns and who wish to assume an active role in the reconstruction of a society based on the principles of self-determination.

I feel it is inadvisable to arrest this process, unwise to approach it with hostility, and senseless to expend energy in fruitless argumentation. The real question is not to defend each individual argument, but rather to deal above all with the broader all-encompassing issue of how our population perceives its identity. This is the primary concern, and all remaining questions flow from this essential problem. A segment of our population considers itself Rusyn, the remainder—Ukrainian. Historically, both share a common

origin. For our future to have a perspective, these two segments must not separate or become adversaries.

In the controversy surrounding the journal *Rusyn*, I am particularly astounded by the lack of tolerance among critics for the views of others. Each individual is entitled to his own approach and point of view, therefore one must not reject these views, but rather recognize their positive and useful aspects. After all, practically none of the critics of *Rusyn* has made any attempt to support the intiatives of its authors and publishers. Can it be that truly these initiatives are indefensible?

There is no question that the intiatives of Rusyn activists in Medzilaborce reflect a sincere desire to create an attractive, well-rounded and solidly-based concept, but they lack the ability to do so. They abound with enthusiasm, but lack the expertise to apply their intiatives effectively. Among their weaknesses, they propose to codify the Medzilaborce region vernacular as the literary language for all Rusyns, with the assumption that it best meets the criteria of a standard literary language. They do not present a rationale for their intentions because they hold them to be self-evident. While it is possible to standardize any speech or dialect, this could be tantamount to a stillbirth! Would this language enjoy popular support? The Rusyn enthusiasts from Medzilaborce love their dialect, and they have every right to do so, but what about Rusyns from Svidník and Stará L'ubovňa who also are enamored first and foremost of their own dialects? Are we going to codify separately each of the above-mentioned dialects? This is absurd.

The standardization of a literary language is a difficult task, as witnessed by the history of the evolution of the literary languages of surrounding peoples. Therefore, in order to codify the literary language of Rusyns, representatives of Prešov Region dialects must first reach a consensus and work out a system for this language. After discussion and debate by scholars and representatives of the entire cultural community, the proposed standard would then be introduced as a possible norm to the entire population for its rejection or acceptance. Success of this project would depend on the calibre of the finished product. But what can be done until such a project is undertaken?

This work could be conducted spontaneously in the press, where various proposals would be debated over under the supervision of specialists. On the other hand, various materials could appear in dialect with the progressive introduction of all local forms of vernacular. Leading philologists, well acquainted with the process of codification of other Slavic languages, are aware that only after numerous attempts can the one language most acceptable to the intelligentsia and general populace of the group in question gradually gain broader usage. The most influential in the process of language codification and acceptance have traditionally been the works of writers, poets, and cultural activists. In our situation, a consistent role can be played by our press, radio, and television. Clearly this type of work cannot be conducted under force or duress. We certainly recall clearly the consequences of the forced introduction of the Ukrainian language from the early 1950s. A similar approach to the institution of a Rusyn literary language could also meet an uncertain end. The time has come for us to learn from our past mistakes.

Vasyl' Choma
Bratislava, Slovakia

SUBCARPATHIAN RUSYNS APPEAL TO THE PEOPLES AND GOVERNMENTS OF THE COUNTRIES OF THE WORLD

Subcarpathian Rusyns constitute one of the oldest Slavic peoples of Central Europe whose roots are among the Slavic peoples of the Tysa River and the Carpathian Mountains. The literature and ancient culture of the Subcarpathian Rusyns are closely tied with the enlighteners of the Slavic peoples, Cyril and Methodius. It was these two brothers from the Byzantine Empire who, along with literacy, brought Christianity to the Rusyns and baptized Subcarpathian Rus' a whole century before Kievan Rus' accepted Christianity in the 980s. At the present time, Subcarpathian Rusyns live not only in Subcarpathian Rus' (the Transcarpathian oblast of the Ukrainian Republic), but also in the Prešov Region in eastern Slovakia, the Lemko Region in Poland, the Vojvodina in Serbia, in Croatia, in the United States, in Canada, and elsewhere in the world.

The territory of Subcarpathian Rus' (Transcarpathia) consists of 12,800 square kilometers with a population of 1,260,000 people. The indigenous population of this region historically is Rusyn. Magyars, Romanians, Slovaks, Gypsies and, after the World War II, Ukrainians, Russians, and others also reside in the region. Despite the denationalization and assimilation policies of various regimes and leaders, the Rusyns have succeeded in preserving their national pride and consciousness, their native language, and their history. They have succeeded in creating a rich material and spiritual culture.

Our people have given Slavic culture such outstanding awakeners and enlighteners as Aleksander Duchnovyč, Aleksander Pavlovyč, Aleksander Mitrak, Mychail Lučkaj, Anatolij Kralyts'kyj, Arsenij Kocak, Evhenij Fencyk, Andrej Repaj, Ivan Sil'vaj, and Julij Stavrovs'kyj-Popradov. Many scholars have come from the Rusyn intelligentsia. Among these are Ivan Orlaj, the first specialist in the Russian literature of Nikolaj Gogol'; Petro Lodij, a philosopher; Nestor Kukol'nyk, a writer; Vasyl' Kukol'nyk, an activist in the Russian Enlightenment; Aleksander Dudrovyč, a rector of Kharkiv University; and Vasyl' Dovhovyč, a corresponding member of the Hungarian Academy of Sciences, a scholar, and a poet.

Outstanding artists have contributed to the national culture of Subcarpathian Rus' by founding a Rusyn school of art and thereby honoring the Rusyn people far beyond the borders of our native homeland. Among these artists are the Academician Igor Grabar' and painters Adal'bert Erdeli, Josyf Bokšaj, Fedir Manajlo, Andrej Kocka, Ernest Kontratovyč, Anton Kaššaj, and others.

The totalitarian regime in our land after World War II supported the complete denationalization and systematic ukrainianization of the Subcarpathian Rusyns. All Rusyn schools, newspapers, journals, and publishing houses were

closed down. The education of Rusyn children in the schools was and continues to be conducted at the present time in Ukrainian and Russian. The history of our people and classic works of Rusyn literature are not taught.

The totalitarian regime also deported many who disagreed with the new politics. Among them were Rusyns, Magyars, Slovaks, Germans, and others. At the present time, despite any democratic progress in our society, Subcarpathian Rusyns are not full and equal masters of their own land. They are not recognized as a people. Yet, Subcarpathian Rusyns were officially recognized as a distinct people who had the right to decide their own fate according to the principle of self-determination when they were accepted into the Union of Oppressed Peoples of Central Europe on October 23, 1918. At that time, the Rusyn homeland was defined as a republic with the name, Rus'ka Krajna—the Rusyn Land.

On May 20, 1919, the Central Rusyn National Council expressed the will of the Rusyn people to form a delegation for negotiations in Prague with then President Tomáš Garrigue Masaryk concerning the annexation of Subcarpathian Rus' to the Czechoslovak Republic. Shortly thereafter, a peace conference also agreed with the annexation. After the Treaty of Saint Germain on September 10, 1919, conditions to bring Subcarpathian Rus' into Czechoslovakia with the rights of autonomy and self-rule were determined.

Subcarpathian Rus' had its own governors: Gregory Žatkovyč, Antonij Beskyd, Konstantyn Grabar, and Ivan Parkanij. On October 11, 1938, Prague appointed the first six-member government in the history of Subcarpathian Rus' headed by Andrej Brodij. Avhustyn Vološyn followed Brodij as the second prime minister in the history of the government of Subcarpathian Rus'. On March 15, 1939, in the city of Chust, the Diet of Carpatho-Ukraine was called and Vološyn was chosen president of the republic which within several hours ceased to exist when Hungarian troops occupied the city and the remaining territory of Subcarpathian Rus'.

In autumn 1944, the territory of Subcarpathian Rus' was occupied by Soviet troops, and under their control a new government was formed, calling itself the National Council of Transcarpathian Ukraine. On January 22, 1946, however, in violation of international law, the Transcarpathian Republic/Subcarpathian Rus' was transformed into the Transcarpathian oblast of the Ukrainian Soviet Socialist Republic by the Presidium of the Supreme Soviet of the USSR. From that time, the Rusyn people were subject to national economic and political genocide. Our Carpathian forests have been disappearing, cut down in a barbarous way, and our national resources have been mercilessly squandered. Timber, marble, mercury, kaolin, salt, a series of other minerals, and hundreds of millions of liters of unique curative mineral waters—all of these have been removed in enormous quantities.

At the same time, in a heavily populated region not far from the village of Pistrjalovo, next to the city of Mukačevo with its hundred thousand residents, a powerful Radiolocational Station was built. And the Carpathian mountains, with their Runa and Stoj peaks, are now crowned with powerful radar equipment. Colonial-style politics and the destruction of our ecology are reasons for the general worsening of the health of our people, the increase in illness, and a diminished life expectancy. And the ability of the people to defend themselves is on an extremely low level.

During the years of Soviet rule, several ecologically damaging industries were established, creating conditions for the artificial influx of population from other regions of the Soviet Union, especially from western Ukraine. This resulted in a resettlement of the area and its transformation into the most heavily populated region of Central Europe. The last action of the previous regime's colonial politics was the decision to extract gold from the Mužijevs'kij mountains near the city of Berehovo. The technology of this operation is dangerous to the surrounding environment and the health of the population, since highly toxic substances are released as a result of chemical reactions involved in the extraction process. All efforts to have an impact on these processes of the distorted economics of the land have been impossible, since all the governing power is held by the central authorities. The opinion of the people carries no weight.

The confirmation of the independence of Subcarpathian Rus' and its original population, the Rusyns, is found in the research of scholars and historians such as Nikolaj Karamzin, Vladimir Ključevskij, Sergej Solov'ev, Mychail Lučkaj, Julij Huca-Venelin, Aleksander Duchnovyč, and many others. It can also be traced in the works of contemporary historians. Hence, Ivan Pop, former Soviet historian and chief editor of the journal *Sovetskoe slavjanovedenie* (Soviet Slavic Studies), described the historical development of Subcarpathian Rus' (Transcarpathia) in the following way: Transcarpathia is a unique region. It was never a separate administrative unit of the Hungarian crown during Austro-Hungarian rule. A decisive increase in the development of Transcarpathia took place in the period during which it was part of Czechoslovakia. When it was annexed to the Soviet Union, it was one of the most developed oblasts in Ukraine. But for political reasons, the inhabitants were made to believe that they, as a forgotten and backward people, were being joined to the rich Ukraine... For instance, from where in this region has the broad movement of the Ukrainian language of Ševčenko emerged in society if Ukrainian is a bookish language for Transcarpathian Rusyns and not their own? Their own Rusyn language is far from the Ukrainian literary language.

The official and vapid "ukrainianization" which was initiated after World War II has had precisely the opposite of its intended effect. It is not by chance that in Užhorod the Society of Carpatho-Rusyns has now arisen, "fighting for the fourth East Slavic nation." (From the newspaper, *Poisk*, Moscow, No. 12, March 15-21, 1991).

On September 29, 1990, at the meeting of the leadership of the Society of Carpatho-Rusyns [now: Society of Subcarpathian Rusyns] a declaration about the return to the Transcarpathian oblast of the status of autonomous republic was discussed and accepted. [See the full text in the *Carpatho-Rusyn American*, Vol. XIV, No. 1, 1991, pp. 4-5.] This declaration found a response in the newspapers of Transcarpathia and Ukraine, as well as beyond the borders of the Soviet Union. And, on March 23-24, 1991, the First World Congress of Rusyns was held in Medzilaborce, Czechoslovakia. At that congress Rusyn delegates from Czecho-Slovakia, Poland, Yugoslavia, Subcarpathian Rus' (in the former USSR), and the United States and Canada accepted the following appeal: "The national politics of the totalitarian regimes in eastern Europe after the World War II have had tragic consequences for the Rusyn people. We have been witnesses to the forcible intent to liquidate the Rusyn language, the cultural and religious traditions of our

ancestors, the falsification of Rusyn history. . . . We proclaim that the Rusyns are not a segment of the Ukrainian people, but a distinct Slavic people. Within the family of free nations of the international community, the Rusyn people desire to walk their own road and independently to decide their own fate."

The appeal of the First World Congress of Rusyns was sent to the heads of the governments of the former Soviet Union, Czecho-Slovakia, Poland, the former Yugoslavia, and the United States of America. Based on the above, we Subcarpathian Rusyns declare: We are a people with its own history, language, culture, traditions. We desire to live in peace and friendship with all nationalities and ethnic groups in our land, just as with our neighbors—Magyars, Slovaks, Romanians, Ukrainians, and Poles—with whom we want to continue to strengthen cultural and economic contacts. We, Subcarpathian Rusyns, consider that as a recognized people in Europe, we have a constitutional right to recognition and self-determination, and that in our native land we have the right to realize freely our national, economic, religious, social, and cultural development. Therefore, we appeal to all peoples and parliaments of Europe and the world with a request to support our inherent rights as a people, guaranteed by international agreements, and likewise to support our genuine striving for national revival and self-determination. God help us in our honest and lawful strivings!

This appeal was accepted by the leadership of the Society of Carpatho-Rusyns on August 3, 1991.

Ivan Turjanycja, Chairman
Society of Subcarpathian Rusyns
Užhorod, Ukraine

SINCE THE REVOLUTION OF 1989

Prague, Czecho-Slovakia. On December 7, 1991, the second annual general meeting of the Society of Friends of Subcarpathian Rus' (Společnost Přátel Podkarpatské Rusi) took place in Prague. The society represents Rusyns and Czechs who were born in Subcarpathian Rus' but who since World War II reside in Bohemia and Moravia. During its first year of activity, the Prague-based society has: (1) published three issues of a Czech-language bulletin, *Podkarpatská Rus: zpravodaj*; (2) organized several lectures, film showings, and press conferences about Rusyns for the Czech public; (3) led two group visits (in September and October) to Subcarpathian Rus'; and (4) secured funding from the Czecho-Slovak federal and Czech republican governments for its further cultural and informational activity.

The society considers the 1945 annexation of Subcarpathian Rus' (Transcarpathia) to be illegal and believes that its future should be decided by a referendum carried out through a free ballot. It has also petitioned the Czecho-Slovak federal government and parliament to open a consulate in Užhorod, to have President Václav Havel visit the city and restore there the former statue of Czechoslovakia's founding President Tomáš G. Masaryk, and to increase economic, cultural, and educational contacts with Transcarpathia.

In large part because of the activity of the society's co-chairpersons, Dr. Jaromír Hořec and Dr. Agáta Pilátová, both of whom are professional journalists, the Czech press has since 1990 been filled with a wide variety of articles by them and by other authors about Rusyns and Subcarpathian Rus'. For information and copies of the Society of Friends of Subcarpathian Rus' bulletin, contact: Dr. Agáta Pilátová, ed., Podkarpatská Rus-Zpravodaj, Evropska 156, 16000 Prague 6, Czecho-Slovakia.

Prešov, Czecho-Slovakia. On December 20, 1991, the Aleksander Duchnovyč Society (Obščestvo Aleksandra Duchnovyča) met to review its first year of activity. The society claims to have revived the organization of the same name that functioned in Prešov before World War II. The organizers state that during their first year of activity they had their official statute approved by governmental authorities, they published a small almanac for 1992, and they plan to issue a newspaper, *Holos Karpat* (The Voice of the Carpathians).

Unlike the Rusyn Renaissance Society and the Union of Rusyn-Ukrainians in Czechoslovakia (SRUČ), both of which have a clear understanding of the Rusyn and Ukrainian identity of the local population, the Duchnovyč Society is quite vague on this matter. It refers to "Carpatho-Russian tradition" and holds its meetings using Ukrainian and sometimes literary Russian in its deliberations. According to Štefan Kruško, the organization's secretary, the Duchnovyč Society "is open to everyone who feels him/herself a Rusyn, Ukrainian (Rusyn-Ukrainian), Rus', Russian, or who has become a Slovak or Czech. The most important thing is that the person's roots are in our villages and towns, and that they recognize our Eastern rite and the statutes of our organization."

Medzilaborce, Czecho-Slovakia. On February 1, 1992 the executive committee of the Rusyn Renaissance Society (*Rusyns'ka Obroda*) met under the direction of its chairman Vasyl' Turok. It was decided that in the future the official location of the society will be in Prešov. The chairman also reported on several recent developments: (1) increased funding from the Slovak government for publication of the weekly newspaper *Narodnŷ novynkŷ* and the bi-monthly magazine *Rusyn*; (2) the decision by the central authorities of Slovak radio in Bratislava that the Rusyn-Ukrainian radio station in Prešov will be transformed into a station for all national minorities in the region, and that Rusyn as well as Germans, Gypsies, and Ukrainians will each have their own programs; and (3) the demand by the Rusyn Renaissance Society that the Museum of Ukrainian Culture in Svidník, whose name was tentatively changed to the Aleksander Pavlovyč Regional Museum, be renamed the Aleksander Pavlovyč Museum of Rusyn Culture.

Jasło, Poland. If recent events in this small town of Jasło not far from the Lemko Region are any indication, we may see the creation—in fact if not in name—of a "Rusyn Free Trade Zone." An official communiqué released in early February 1992, on the occasion of a three-day cross border inter-

regional trade fair which brought together small businessmen from Poland, Czecho-Slovakia, Ukraine, and Hungary, stresses the need to enhance opportunities for regional economic cooperation.

Specifically mentioned is the creation of "a Carpathian subregion, incorporating the four contiguous areas of Polish Subcarpathia, eastern Slovakia, Transcarpathia, and northern Hungary." Plans to move in this direction include the upgrading of regional telecommunications systems and the establishment of an investment bank to fund economic development. A Carpathian Interregional Cooperation Council has been established, to meet for the first time in April, in the Polish city of Krosno.

These developments are significant for Rusyns because the ease of economic (and thus, cultural and political) communication which will become possible under the new plan, represents a return to pre-communist historical norms, when for centuries Rusyns enjoyed relatively easy cross-border contact with one another in matters economic, cultural, and political. The proposed Free Trade Zone roughly approximates Rusyn ethnographic territory.

—Sysyn Mihalasky

Užhorod, Ukraine. In March 1992, an Institute of Carpathian Studies (Instytut Karpatyky) was established at the Department of History of Užhorod State University. This is the first university-level institution specializing in Carpatho-Rusyn studies to be founded in Transcarpathia (Subcarpathian Rus'). The institute is headed by Professor Ivan Pop, the distinguished Slavist and editor of the respected Moscow-based scholarly journal, *Sovetskoe slavjanovedenie*.

The goal of the new institute is to foster scholarship and knowledge about all aspects of the Rusyn historical and cultural past, most of which was omitted or distorted in writings that appeared during the Communist era (1945-1990). The Institute of Carpathian Studies has already published the first issue of a new scholarly journal, *Karpatyka/Karpatica*, whose aim is to investigate the uniqueness of Transcarpathia without—as before—having to describe it simply as an appanage to Kievan Rus', Hungarian, Ukrainian, or some other neighboring culture.

Mukačevo, Ukraine. On March 21, 1992, over 100 delegates and supporters met in Mukačevo, Transcarpathia's second largest city, at the founding congress of the Subcarpathian Republican party. The initiator and ideologist of the party, Vasyl' Zajac', was elected chairman; Vasyl' Levkaj and Stepan Ač, vice-chairmen.

The party's platform addressed ten basic issues: political orientation; economic life; social programs; individual rights; scholarship and culture; religion; ecology; military and defense; nationality policy; and international relations. Among the 149 specific points raised in its platform, the Subcarpathian Republic party calls for:

—freedom of Subcarpathian Rus' with the status of a republic;

—consolidation and cooperation with all peoples in Subcarpathian Rus' in its effort to become a republic;

—official recognition of the Rusyn nationality and of the name Subcarpathian Rus' (Podkarpats'ka Rus');

—recognition of a Subcarpathian Rus' state and its membership in the United Nations;

—the creation of a ministry of foreign affairs and of missions from other countries in Subcarpathian Rus';

—full economic independence;

—the immediate adoption of a market economy;

—the return *gratis* of land to the farmers for their unlimited use, including its transfer without cost or taxes to their children or heirs;

—encouragement to businesspersons of Rusyn descent living abroad to invest in the economy of Subcarpathian Rus';

—a full range of social services for the population, including free universal medical care;

—guarantees for freedom of speech, the press, and association;

—the transformation of Užhorod State University into a National Academy of Subcarpathian Rus';

—the establishment of an institute for the Rusyn language and culture, whose primary task would be the codification of a Rusyn literary language and the promotion of the history and culture of Rusyns in cooperation with Slavists elsewhere in the world;

—the establishment at the proposed National Academy of branches to study the culture and history of all the other national groups in the region: Magyars, Romanians, Slovaks, Germans, Jews, Czechs, Gypsies, Ukrainians, and Russians;

—the separation of church and state with, however, recognition of the need to guarantee a spiritual and moral education for the citizens of Subcarpathian Rus';

—recognition of the Church as a distinct body which plays an incomparably important role in the upbringing of the individual and, therefore, recognition of the need for the complete rehabilitation of religion in society;

—the transformation of Subcarpathian Rus' into a nuclear-free and ecologically clean region of Europe;

—the complete withdrawal of all troops of the Ukrainian army and of the army of the Commonwealth of Independent States, and the transformation of Subcarpathian Rus' into a peaceful European buffer-zone;

—to see that Subcarpathian Rus' is a state without any need for military forces nor the need to be part of any military alliance;

—recognition of the equality of all peoples and nationalities regardless of their origin or history;

—the juridical and political recognition of Subcarpathian Rus' as a free state and the Rusyn people as equal to all other peoples;

—the inclusion of Subcarpathian Rus' in a common European home.

Užhorod, Ukraine. On April 13, 1992, the recently-created Ukrainian Naitonal Council of Transcarpathia (Ukrajins'ka Narodna Rada Zakarpattja) issued a declaration to the Ukrainian parliament in Kiev, the president of Ukraine, and the latter's representative in Transcarpathia. The Ukrainian National Council, made up of pro-Ukrainian political and cultural organizations in Transcarpathia, should not be confused with the official governmental body, the Transcarpathian National Council (or regional parliament) in Užhorod.

The April 13 declaration of the Ukrainian National Council of Transcarpathian ended with five recommendations:

(1) to classify the activity of the Society of Carpatho-Rusyns as anti-Ukrainian and directed toward the break-up

of the Ukrainian nation and state;

(2) to recognize that the activity of Transcarpathia's National Council (regional parliament) is also anti-Ukrainian;

(3) to demand that the Ukrainian parliament in Kiev as well as the Ukrainian president and his local representative use all means to stop the anti-Ukrainian activity of the Society of Carpatho-Rusyns, the Association of Non-Radical Democrats, and the Subcarpathian Republican party;

(4) to consider the removal of the anti-Ukrainian directors from the Transcarpathian radio and television stations and the regional parliament's official newspaper (*Novyny Zakarpattja*), which continually provide a platform for anti-Ukrainian groups and Ukrainophobic agitation;

(5) to consider laying criminal charges against those persons in authority who promote any ideas calling for a change in Ukraine's borders.

Užhorod, Ukraine. On May 8, 1992—seventy-four years to the day that Rusyns voluntarily joined the then new state of Czechoslovakia—another newspaper for Rusyns has begun publication. Called *Podkarpats'ka Rus'* (Subcarpathian Rus'), it is the most ambitious of the new Rusyn papers to appear in Ukraine's Transcarpathian region. The paper is the official organ of what is now called the Society of Subcarpathian Rusyns (in Rusyn: Obščestvo Podkarpats'kŷch Rusynov), whose name has been slightly altered from what it had previously been called, the Society of Carpatho-Rusyns (in Ukrainian: Tovarystvo Karpats'kych Rusyniv).

In an opening statement of purpose published in a Transcarpathian variant of Rusyn by the editor, Volodymyr Fedynyšynec', the goals of *Podkarpats'ka Rus'* are the following: "to assist in the national renaissance of Rusyns; to stimulate their civic and national activity; to fill in the 'blank spots' in the history of the Rusyn people; and to develop the publicistic and literary works of Rusyns." Of particular importance is the need to encourage the development of a distinct Rusyn literary language, which will be used on an experimental basis in *Podkarpats'ka Rus'*.

The four-page newspaper is initially intended to appear once every two weeks. The language varies depending on the author, with many articles in Ukrainian, some in Rusyn, and a few in Russian. Eventually, the goal is to have the paper appear entirely in Rusyn. Letters of congratulation, support, and other materials may be addressed to: Vladymyr Fedynyšynec', redakcija Podkarpats'ka Rus', ul. Haharina 42/1, h. Užhorod, 294006 UKRAINE.

RECENT EVENTS

Medzilaborce, Czecho-Slovakia. On June 27-28, 1992, during the 30th Annual Festival of Rusyn Culture and Sport, the Slavjane Folk Ensemble of McKees Rocks, Pennsylvania, became the first Rusyn-American folk group to perform in the Rusyn homeland. They performed before a capacity crowd of 7,000 at the outdoor amphitheater of Medzilaborce, a Rusyn town tucked in the Carpathian mountains of northeast Slovakia which is also the home of the Warhol Family Museum of Modern Art.

Slavjane's 39 performers ranged in age from 6 to 19 years. The high degree of artistic athleticism displayed by boys so visibly young was well received by the audience. As songs were performed, the usually chatty audience remained silent, and approving nods could be seen here and there from people who perhaps did not expect much from a group of performers which is so geographically and linguistically distant.

Approving comments centered particularly on what was interpreted here as the "American accent" on Carpatho-Rusyn cultural forms. Namely, this was not the non-linear, loosely structured way in which the dancers moved and utilized the performance area. This sort of "controlled chaos," in which the entire stage is filled by scattered individuals not always moving in exact synchronization, is in marked contrast to the exacting regimentation, synchronization, and controlled emotional discipline of East European folk dancers. The perceived "American style" gave Slavjane's performance a more authentic feel of spontaneity and excitement, which was especially well communicated to the audience in the boys' background "shenanigans" and the girls' "teasing" handkerchiefs. Hot as the sun was, and hard as the physical strain must have been, the performers' smiles looked more real than is normally "required."

The Slavjane Ensemble was founded thirty-four years ago, and it has for half of that time appeared under the name Slavjane. The ensemble's program director is Jack Poloka, who has been active for the past three decades in promoting Rusyn folk culture in the Pittsburgh area. Approximately twenty-five percent of the ensemble's performers are drawn from the Pittsburgh area's Carpatho-Rusyn Byzantine Catholic community, with the rest coming from other Slavic-American, Roman Catholic, and Orthodox backgrounds. The ensemble's program generally reflects its demography, in as much as the emphasis is on Carpatho-Rusyn culture, but with a strong representation of other diverse Slavic folk traditions. Slavjane's appearance in Medzilaborce and elsewhere in Slovakia was sponsored by the Holy Ghost Byzantine Catholic Church of McKees Rocks, Pennsylvania and by the Greek Catholic Union.

—Susyn Mihalasky

Užhorod, Ukraine. On June 28, 1992, Bishop Ivan Semedi blessed the foundation stone of a new seminary in Užhorod, the seat of the Greek Catholic Eparchy of Mukačevo. The former seminary in the castle of Užhorod was liquidated in 1949, when the Soviet authorities outlawed the Greek Catholic Church throughout Transcarpathia (Subcarpathian Rus'). Clergy from the American Byzantine Ruthenian Catholic Church and from neighboring Greek Catholic eparchies in Czecho-Slovakia (Prešov eparchy) and Hungary (Hajdúdorog eparchy) were well represented at the blessing. The Archdiocese of Pittsburgh, headed by Metropolitan Archbishop Thomas V. Dolinay, donated $150,000 collected among the faithful in the United States for the new seminary.

OUR FRONT COVER

Front page of the first issue of the newspaper, *Podkarpats'ka Rus'*, the official organ of the Society of Subcarpathian Rusyns in Užhorod, Ukraine.

Carpatho-Rusyn American
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CARPATHO-RUSYN AMERICAN©

A Forum on Carpatho-Rusyn Ethnic Heritage

Vol. XV, No. 4 Winter, 1992

FROM THE EDITOR

With this issue, we complete our fifteenth year of publishing the *Carpatho-Rusyn American*. How far we have come since 1978 when our focus was almost entirely, although not exclusively, the Carpatho-Rusyn community in America. I still recall my first interview with Bishop Nicholas Smisko, who was then pastor of St. Nicholas Carpatho-Russian Orthodox Church in New York City. I remember well how he welcomed me and encouraged our endeavors with the newsletter. I recall compiling the recipe for our Easter bread (pascha) hoping it would be useful since our first issue was to appear in the spring. Then I sat down to write the first editorial which turned out to be a description of my grandmother's journey from the homeland to the United States. I longed to ply her with questions, to relish all the details of her life in Ruská Vol'a and of her struggles, joys, and hopes in immigration. After all these years which have also included several trips to Ruská Vol'a, I still long to sit at her feet, but even in 1978 that opportunity had already passed three decades before.

What motivated us fifteen years ago to undertake publication of the *C-RA*? Nostalgia? Some ancient Slavic loyalty to ancestors? A sense of awe at our grandparent's uprooting from a rural setting and their readjustment to a very different and mainly urban and English-speaking world? Probably all of these, but in addition surely a curiosity about the homeland today—about the cultural life and voice of our people. And what we have seen, especially since 1989, has been far beyond whatever we might have imagined those fifteen years ago. We hope that we have done justice to the exciting present without having lost touch with that meaningful past which still lives in our blood.

During this past year we have run articles on several contemporary items. We chose to put in print the voices of the leaders of the recently-formed Rusyn organizations throughout East Central Europe. Thus, we published articles on the Society of Subcarpathian Rusyns in Užhorod, Ukraine by its chairman, Ivan Turjanycja; a commentary by literary historian Vasyl' Choma on the journal *Rusyn*, published by the Rusyn Renaissance Society in Slovakia; an analysis of the Lemko Rusyns of Poland as the "Kurds" of Central Europe by Petro Trochanovskij of the Society of Lemkos; and an editorial on the work of Gábor Hattinger and the Organization of Rusyns in Hungary. We also ran two articles offering the impressions of Americans travelling to the homeland.

The *C-RA* has become a medium for the communication of news regarding Carpatho-Rusyns in America and in the homeland. It provides readers with extensive and in-depth information on various Rusyn organizations and activities, Rusyn culture, and Rusyn political and social concerns not available in any other publication. This is one of the ways in which the *C-RA* is truly unique. But the *C-RA* is also special in the sense that it is not simply a resource for the communication of news regarding Rusyns. The reports about visits to the homeland are emblematic of another unique function: the *C-RA* is an expression of our own identity.

It is true that a journey to the homeland places us in lively and vigorous contemporary settings with bright, ambitious people living their lives, making their mark, and changing their world. But it is just as true that for us a journey back to the homeland is still a kind of pilgrimage, a return to the land of our ancestors, including a visit to the old family home, to the church, to the cemetery, embracing people with whom we share a history and blood ties. This is the spirit which made the *C-RA* special when it appeared fifteen years ago and it is the same spirit with which it will continue its work in the future.

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

The *Carpatho-Rusyn American* (ISSN 0749-9213) is a quarterly publication of the Carpatho-Rusyn Research Center, Inc., a non-profit cultural organization whose purpose is to promote knowledge about all aspects of Carpatho-Rusyn culture through the publication and distribution of scholarly and educational material about the Carpatho-Rusyn heritage in Europe and America.

General inquiries concerning the Carpatho-Rusyn Research Center, and all communications concerning this publication, should be directed to:

Carpatho-Rusyn American
132 Hawthorne Street
Pittsburgh, PA 15218

Phone: 412 371-3823

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IOANNYKIJ BAZYLOVYČ (1742-1821)

The nineteenth century is generally considered the age of nationalism. This was a time, most especially in Europe, when numerous peoples—whether or not they had their own states—formed national communities whose members were gradually taught to be aware of their common history, language, and ethnographic characteristics. Once peoples acquired a sense of common identity, their leaders usually attempted through political (and sometimes military) means to obtain autonomy and even independent statehood for the territory considered to comprise the national homeland.

In effect, not only were states or political societies "invented," they often emerged from conflict and were maintained by a combination of physical force and a carefully nurtured myth of national identity. This process of nation-building began for some peoples even before the nineteenth century. For instance, Britain came into being as an "invented community" in the eighteenth century following the union in 1707, when England and Wales united with Scotland.

Stateless peoples also began the process of nation-building in the eighteenth century, and this included the Carpatho-Rusyns living in the heart of the European continent. The early stages of nation-building among stateless peoples usually focused on what might be called heritage-gathering, that is a period when a small group of leaders were engaged in writing histories, preparing grammars and dictionaries, publishing poetry and prose in the "new" literary language, and describing the folk customs that were distinctive for a given people. History writing was particularly important, because a properly crafted historical text could teach readers that a given stateless people may have had a glorious past, even independence, and that therefore such a people would be deserving of no less in the future.

It is interesting to observe that some of the earliest "national" histories were motivated by rather limited interests, in particular a need to prove that a people or perhaps an institution should be given certain rights because they had been guaranteed such rights at some point in the past. It became, therefore, the task of the historian to justify present-day legal needs by uncovering "proofs" from the past. This was precisely how Carpatho-Rusyn historiography (history writing) began, and the person responsible was the monk, Ioannykij Bazylovyč.

Ioannykij Bazylovyč was born in 1742 into a peasant family living in the Carpatho-Rusyn inhabited village of Hlivištia (former Už county in the Hungarian Kingdom) in what is today eastern Slovakia. Despite the poverty of his parents, they managed to send the young Ioannykij to study for the priesthood in nearby Užhorod and Košice. He entered the Greek Catholic Basilian Order and the Monastery of St. Nicholas on Monk's Hill (Černeča Hora), near Mukačevo. In 1779, he was as appointed head (*protoihumen*) of the monastery, a position he held for the next 38 years until his death.

The Monastery of St. Nicholas near Mukačevo was at the time the most important religious and cultural center for Rusyns living south of the Carpathians, but in 1785 its prestige and legal status were challenged. A book appeared in that year claiming that the founding charter of the monastery dating back to 1360 was a forgery. Bazylovyč felt obliged to prove the authenticity of the charter, supposedly drawn up by Prince Fedir Koriatovyč in 1360. In response to this

"legal" challenge, he began to write a three-volume work in Latin that eventually appeared in six parts between 1799 and 1805 under the title, *A Short Description of the Donation of Fedir Koriatovyč, Prince of Mukačevo, for the Ruthenian Religious Order of St. Basil the Great on Monk's Hill in Mukačevo in the Year 1360.*

In the end, Basylovyč's work turned out to be much more than a treatise on the Koriatovyč donation. It became what could be called the first national history of the Carpatho-Rusyns, covering the period from earliest times to the last decade of the eighteenth century. In the tradition of other contemporary and later national ideologists, Bazylovyč constructed a historical framework—some would say he created "an imagined political community"—that allowed readers to conclude that Rusyns were a people with their own distinct past and potential future. His framework was based on five premises: (1) that Rusyns were the indigenous population in the Carpathians, that is, they inhabited the region before the coming of the Magyars in 896; (2) that in the early medieval period they had an independent state called the *Marchia Ruthenorum* (the Rus' Land), ruled by Rusyn princes as well as by Emerich, the son of Hungary's first king, St. Stephen; (3) that Rusyns were converted to Christianity in the wake of the Cyril-Methodian mission of 863; (4) that Rusyns subsequently fought against the Hungarians for independence; and (5) that the last independent Rusyn ruler was Prince Fedir Koriatovyč, who arrived in Mukačevo with 40,000 new Rusyn settlers from beyond the Carpathians and who founded the St. Nicholas Monastery on Monk's Hill in 1360.

Bazylovyč's historical framework was to influence several generations of Rusyn historians. While it is true that some of his conclusions were later challenged by more comprehensive research, nonetheless his views have continued to this day to determine the popular understanding of early Rusyn history. It is, therefore quite appropriate that already at the end of the nineteenth century, one Rusyn writer, aware that the profession of history writing began in ancient Greece, dubbed Ioannikij Bazylovyč "the Herodotus of Carpatho-Rusyn historiography."

Philip Michaels

SCHOLARLY SEMINAR ON THE CODIFICATION OF THE RUSYN LANGUAGE

On November 6-7, 1992, a select group of scholars, writers, and journalists from nine countries met in Bardejovské Kúpele in northeastern Slovakia at a working seminar to coordinate current efforts to create a standard Rusyn literary language. The seminar, or First Congress of the Rusyn Language as it was popularly described, was organized by the Rusyn Renaissance Society (Rusyns'ka Obroda) in Prešov, Slovakia, in cooperation with the Carpatho-Rusyn Research Center in the United States. Support for participants also came from the Swedish Academy in Stockholm; the Liga Rumantscha (Romansch League) in Chur, Switzerland; and the Academy for Dialectal Languages in Monaco.

Since World War II and the imposition of Soviet-dominated Communist rule throughout East Central Europe, the Rusyn language was banned in all countries where Rusyns live except in Yugoslavia. In the Soviet Ukraine, Czechoslovakia, and Poland, Rusyns were administratively declared to be Ukrainians and all publications and education intended for them had to be carried out in Ukrainian. Any efforts to have some form of Rusyn used in publications, schools, or public life were condemned as "counter-revolutionary." Following the great political changes throughout East Central Europe in 1989, it was again possible to use Rusyn. Several books have been published in Rusyn and new Rusyn-language newspapers and journals were founded in Poland (*Besida*), Slovakia (*Rusyn, Narodnŷ novynkŷ*), and Ukraine (*Otčŷj chram, Podkarpats'ka Rus', Respublyka*). Since 1990, there is also a professional Rusyn-language theater and radio and television broadcasts in Slovakia, and there are eight schools in Poland where the Lemko variant of Rusyn is taught.

All these efforts at using some form of the Rusyn language in public life have until now been carried out in the absence of any single literary norm. There have, however, already been efforts to formulate such norms. In 1991, Professor Jurij Pan'ko of Šafárik University in Prešov published for discussion a set of rules (*Normŷ rusyns'koho pravopysu*), while in 1992 a language teacher in Poland, Myroslava Chomjak, in consultation with Dr. Henryk Fontański of the University of Silesia, produced working editions (*sondažove vŷdanja*) of a Lemko grammar for children (*Lemkivska grammatŷka dlja dity*) and a standard grammar for literary usage (*Gramatŷka lemkivskoho jazŷka*). Most recently, at the seminar in Bardejovské Kúpele, a grammar for the Rusyn language from Ukraine's Subcarpathian region was presented by Ivan Kerča and Vasyl' Sočka-Boržavyn (*Rusyn'skŷj jazŷk: očerk kompleksnoji praktyčnoj gramatykŷ*). It is the existence of all these concrete efforts that prompted the seminar's program chairman, Professor Paul Robert Magocsi (University of Toronto), to state in his opening remarks that "the practical needs of Rusyn-language publishing and the first steps toward coordination of work on codification are what have made this language congress, or working seminar, most timely."

The seminar was organized in two parts. The first part was open to all participants and addressed general theoretical and practical issues. Professor Joshua Fishman (Yeshiva University and Stanford University), the world renowned sociolinguist, discussed the phenomenon of "first" language congresses that took place between 1849 and 1984 among eighteen nationalities in Europe, Africa, Asia, and the Americas. Fishman stressed that the criterion of success of a first congress was due less to what actually took place at the congress itself than to what permanent commissions or other bodies continued to work in subsequent years. Professor Sven Gustavsson (Uppsala University, Sweden) surveyed the creation of literary languages among all the Slavic peoples. He pointed out that the Rusyn language in the Vojvodina (Bačka) of former Yugoslavia, which is used by only 25,000 people, is a full-fledged literary language and that, by implication, Rusyns in the Carpathian homeland could develop their own literary language as well.

The two other presentations in the first part of the seminar addressed practical issues surrounding codification and education for smaller peoples in western Europe: the Romansch of Switzerland and the Monégasques of Monaco. Professor Georges Darms (Univeristy of Fribourg, Switzerland) described how the 50,000 Romansch have had five literary variants (each with its own grammars and dictionaries) taught in schools during the twentieth century and that in the past two decades a new *koiné* called Rumantsch grischun has been created as a single literary standard for all the Romansch. Professor Elaine Mollo (University of Nice) revealed how, given ideal conditions, a distinct literary language can be created for a people who inhabit a territory as small as the independent principality of Monaco (25,000 inhabitants). A Monégasque literary language came into being only fifteen years ago and is now taught to all students of Monaco regardless of their national background (only 20 percent of Monaco's inhabitants are Monégasque).

The second part of the Rusyn language seminar took the form of five working groups divided according to the regions where Rusyns live: Subcarpathia (Ukraine), Prešov Region (Slovakia), Lemko Region (Poland), northeastern Hungary, and Vojvodina (Yugoslavia). Each working group discussed the problems of creating a literary standard for their respective regions. The Hungarian section decided to adopt the Rusyn standard to be used in Slovakia's Prešov Region. In the case of the Vojvodina, where a standard already exists, the discussion focused on problems of assimilation and also how the Vojvodinian Rusyns might eventually adopt a *koiné* that might be developed for all Rusyns.

Each section was headed by a scholar and included several local writers. Among those present were: for Subcarpathia—Professor Ivan Pop (Institute for Carpathian Studies, University of Užhorod), chairman, Volodymyr Fedynyšynec', Ivan Petrovcij, and Vasyl' Sočka; for the Prešov Region—Professor Michael Zarechnak (Georgetown University, Washington, D.C.), chairman, Štefan Bunganič, Reverend František Krajňak, Dr. Jurij Pan'ko, Vasyl' Petrovaj, Aleksander Zozuljak; for the Lemko Region—Professor Wiesław Witkowski (Jagiellonian University), chairman, Miroslava Chomjak, Olena Duc-Fajfer, Dr. Henryk Fontański, and Petro Trochanovskij; for Hungary—Professor István Udvari (Chair of Ukrainian and Rusyn Philology, Nyíregyhaza Pedagogical Institute), chairman, Gabor Hattinger, Laszló Popovics; and for the Vojvodina—Professor Sven Gustavsson (Uppsala University), chairman, Helena Medješi, Ljubomir Medješi, Irina Papuga, and Djura Papharhaji.

On the second and final day of the seminar, each of the sections reported on the results of their deliberations. Following an open discussion among all members, two groups were formed. A working commission on terminology and orthography met to discuss basic guidelines to be followed by all Rusyn language variants. The chairman of each section (Professors Pop, Zarechnak, Witkowski, Udvari, Gustavsson) gathered separately and were joined by Professor Paul Robert Magocsi, Vasyl' Turok (chairman, Rusyn Renaissance Society), and Ljubomir Medješi (chairman, Ruska Matka Society) to draw up the seminar's final resolutions. The resolutions were presented to all participants by Professor Ivan Pop and included the following twelve points:

(1) Participants in the seminar concluded that the Rusyn language should be codified on the basis of the spoken vernacular in each of the regions where Rusyns live (Subcarpathia, Lemko Region, Prešov Region, Vojvodina).

(2) In order to achieve this goal the participants considered of greatest importance: a. to create dictionaries of specific and general content; and b. to publish Rusyn grammars on the basis of the selected linguistic data.

(3) It is of great necessity to prepare a historical grammar of the Rusyn language.

(4) The literary language in each region should be formed on the basis of the dominant dialect.

(5) Literary works should be developed that make use of the new lexical and grammatical norms.

(6) The new linguistic norms should be introduced into the school system and public life.

(7) A theoretic and practical language institute should be created.

(8) In the process of codification there should be close cooperation with Slavic scholarly institutes in all countries.

(9) The graphic system (alphabet) for the Rusyn language is Cyrillic.

(10) Each region should prepare a bibliography of current works in Rusyn.

(11) A coordinating commission for the Rusyn language created at the seminar will continue to meet periodically.

(12) The participants of the seminar expressed the conviction that the codification of a Rusyn literary language will be a long process whose success will be determined by usage in daily life.

The seminar or First Congress of the Rusyn Language was covered widely by local and national television, radio, and the print media in Czechoslovakia and Yugoslavia (Vojvodina). The participants were also guests at a performance of a Rusyn play by the professional Aleksander Duchnovyč Theater in Prešov and by the Duklja Folk Ensemble (PULS) in Prešov. The coordinating commission for the Rusyn language, headed by Dr. Jurij Pan'ko, scheduled its first meeting in Prešov, Slovakia to be held two weeks after the close of the seminar.

THE BEGINNING AND END OF THE UKRAINIAN LANGUAGE

On May 5-6, 1992, a conference devoted to the subject, "The Ukrainian Language in Transcarpathia in the Past and Present," was held in Užhorod under the sponsorship of Užhorod State University, the Prosvita Society, and the Transcarpathian National Council of People's Deputies. As the conference title suggests, the 80 participants, whether local pro-Ukrainian scholars or others from abroad, most especially from the Prešov Region in neighboring Czechoslovakia, virtually all agreed that the Ukrainian language is the most suitable and natural linguistic form for the local population.

The only exception to this viewpoint was taken by Volodymyr Fedynyšynec', himself a noted local Ukrainian-language poet and essayist. In a lecture entitled, "A Prognosis and Hypothesis Regarding the Functioning of the Ukrainian Language in the Year 2000 on the Historical Land of Subcarpathian Rus'," Fedynyšynec' began by declaring that "the Ukrainian language is not the native language of Carpatho-Rusyns." He also argued that Carpatho-Rusyn should not be classified as an East Slavic language, but rather as just another of the thirteen Slavic languages, although one that is based directly on prehistoric common Slavic roots.

The presentation by Fedynyšynec' was not appreciated by the pro-Ukrainian audience, which became particularly concerned with his conclusion: "It seems that in the year 1918 the Ukrainian language for the first time appeared in Subcarpathian Rus' in a form that could be considered the beginning of its subsequent evolution. I believe that by the time of its infamous centenary, which will soon take place in the year 2018, the Ukrainian language in Subcarpathian Rus' will take on the form of a passive language having left the sphere of relatively active usage. Subsequently, the stage of active forgetting will begin, much as it already has begun in the Prešov Region and in Poland [the Lemko Region]. . . . This is not the fault of the beautiful Ukrainian language, but rather just another aspect of its tragic history, in this case the fault of the Communist regime.

"Thus, within the course of one century [1918-2018], this language will have been introduced and removed. In essence, one century has or will become the beginning and end of the Ukrainian language in historical Subcarpathian Rus'."

Cited from the full text of the Fedynyšynec' lecture in *Podkarpats'ka Rus'* (Užhorod), May 15, 1992, pp. 3-4.

A SHORT CHRONOLOGY OF SUBCARPATHIAN RUS'

The following historical chronology was prepared by the coordinating committee of the Society of Subcarpathian Rusyns in Užhorod, Ukraine.—Editor

—Subcarpathian Rusyns are the original, autochtonous inhabitants of today's Transcarpathia, and they are recognized by ethnographic institutes throughout the world.

—In the eighth and ninth centuries, Subcarpathian Rus' first belonged to the Bulgarian Empire and later became part of the Greater Moravian Empire.

—In 896, nomadic tribes of Magyars appeared on the territory of Subcarpathian Rus'.

—When Austria-Hungary emerged, Subcarpathian Rus' was joined to it.

—With the fall of Austria-Hungary in 1918, Rusyns, together with Slovaks, Czechs, Croats, Slovenes, and other Slavic peoples, received the right to self-determination.

—In 1919, according to the Treaty of Trianon, the territory inhabited by the Subcarpathian Rusyns became part of Czechoslovakia with the rights of an autonomous entity and was named Subcarpathian Rus'.

—On November 22, 1938, according to constitutional law, Subcarpathian Rus' received the status of an autonomous republic within the Czecho-Slovak Federative Republic of Czechs, Slovaks, and Rusyns.

—In March 1939, Subcarpathian Rus' was occupied by Hungary which was an ally of Germany. According to an agreement between the Soviet Union and Czechoslovakia, from 1941 until 1944 the inhabitants of Subcarpathian Rus' were recognized as citizens of Czechoslovakia whose borders were not subject to revision.

—On November 26, 1944, during the struggle to liberate Subcarpathian Rus', Subcarpathian Communist deserters from the Czechoslovak corps of General Ludvík Svoboda carried out a military coup on orders from Moscow and announced the transformation of Subcarpathian Rus' from a republic within Czechoslovakia to the republic of Transcarpathian Ukraine.

—On June 29, 1945, the government of Czechoslovakia on orders of Stalin signed an agreement concerning the annexation of the republic of Subcarpathian Rus' to the republic of Soviet Ukraine as of January 1, 1946. This agreement was a crude violation of the will of the people for self-determination and represented a revision of the borders previously fixed by the Treaty of Potsdam.

—On January 22, 1946, in violation of the Constitution of the Soviet Union and the Ukrainian SSR, Moscow created the Transcarpathian oblast on the territory of the Republic of Transcarpathia, juridically preserving the status of the Republic of Transcarpathian Ukraine which today's Ukraine does not recognize.

—In 1946-1947, Moscow dictated that all Rusyns of Subcarpathian Rus' (Transcarpathian Ukraine) were to be registered as Ukrainians, and that Rusyn schools were to be transformed into Ukrainian schools. Ukraine prevented the return of Rusyn nationality and schools to the Rusyns. On the territory of Czechoslovakia, Hungary, Yugoslavia, Canada, and the United States, the Rusyn people are recognized and there are schools and institutes which teach using the Rusyn language. In Ukraine this is forbidden.

—In October 1991, a session of the Transcarpathian National Council of People's Deputies (Narodna Rada) adopted a resolution calling for a regional referendum on returning to the Transcarpathian oblast the status of an autonomous republic within Ukraine.

—In November 1991, at an extraordinary session of the National Council of People's Deputies who were acting under pressure from the Ukrainian head of parliament, Leonid Kravčuk, the formulation of the text on the printed ballot for the referendum was changed. Instead of a referendum concerning the return to the Transcarpathian oblast of the status of an autonomous republic within Ukraine, the ballot now inquired about a change to the status of "special self-governing territory." Nevertheless, 78 percent of the participants in the referendum on December 1, 1991, voted for autonomy.

—On March 6, 1992, a session of the Transcarpathian National Council of People's Deputies issued an appeal to President Kravčuk calling for the elimination of discrimination against Rusyns and an immediate study of the results of the December referendum.

Ivan Turjanycja, Chairman
Society of Subcarpathian Rusyns

REQUEST FOR PENPALS

The following letter was received by the Carpatho-Rusyn American *from Mychajlo Meheš, Principal of the Taras Ševčenko Secondary School No. 1 in Užhorod, Ukraine.*—Editor

To our fellow Carpatho-Rusyns in the United States:

The teachers and pupils of secondary school No. 1 in Užhorod, Subcarpathian Rus', send their warmest greetings and wishes for all the best in our cause of revitalizing Rusyn national traditions and renewing our mutual contacts. We are grateful for your sincere desire to help us, and would like you to know about our life in this unique and picturesque region of East Central Europe.

The pupils of school No. 1 are eager to correspond with American young people of junior and senior high school age. If you would like a Rusyn penpal, please send your name, age, and address to:

Mychajlo Meheš, principal
T.G. Ševčenko Secondary School No. 1
Leningradska Embankment 4
294000 Užhorod
UKRAINE

TRANSCARPATHIA ILLEGALLY ANNEXED TO THE SOVIET UNION

Since its establishment in February 1991, the Society of Subcarpathian Rusyns (Obščestvo Podkarpatskỳch Rusynov) has argued that the Soviet annexation of Transcarpathia (Subcarpathian Rus') in June 1945 was illegal and, therefore, the region's autonomous status should be restored (see the "Declaration of the Carpatho-Rusyns," *Carpatho-Rusyn American*, Vol. XIV, No. 1, Spring, 1991, pp. 4-5). Local Ukrainophiles and other critics of the Society of Subcarpathian Rusyns dismissed their demands, arguing that they were based on supposedly incorrect historical assumptions.

The June 5, 1992 issue of the newspaper, *Podkarpats'ka Rus'*, reproduced an article by Dr. Ivan Pop, the Distinguished historian, editor of the Moscow scholarly journal *Sovetskoe slavjanovedenie*, and director of the recently-founded Institute of Carpathian Studies at the University of Užhorod. Writing about the events at the end of World War II, Dr. Pop described what took place at the so-called "congress" of people's deputies that was hastily convened in Mukačevo on November 1, 1944:

"Everything that took place there contravened international law, including the violation of the sovereignty of an allied state [Czechoslovakia] and of all agreements with that country, as well as the organization of a separatist movement, that is an unsuccessful movement subsequently described everywhere as 're-unification'. Transcarpathia, however, was never a part of Ukraine, nor of Russia, nor even of Kievan Rus'. . . .

"The final act of this scenario was decided quickly and under pressue by the Soviet Union in violation of the constitutional norms of Czechoslovakia and of international law. The treaty between the Soviet Union and Czechoslovakia signed in Moscow on June 29, 1945 concerning the transfer of Transcarpathia to the Soviet Union was ratified on November 22, 1945 by a provisional—I stress provisional—Czechoslovak National Assembly which did not have full authority to act."

OUR CONDOLENCES

On March 26, 1992, the Carpatho-Rusyn artist and writer, Julijan Kolesar, died of acute leukemia at his home in Montréal, Quebec. He was aged 65. Kolesar was a native of the Rusyn-inhabited town of Djurdevo in the Vojvodina of former Yugoslavia. He left his homeland in 1958, and after living in western Europe and the United States he emigrated to Canada in 1973, remaining in Montréal until his death. (For further details, see his biography and photograph in the *Carpatho-Rusyn American*, Vol. X, No. 1, 1987, p.3).

Kolesar was a remarkably prolific painter who combined traditional Vojvodinian Rusyn motifs with styles that ranged from naturalism to fauvism, expressionism, and cubism. His writings included collections of poetry, but his true avocation was to document the history, language, traditions, and folklore of his Vojvodinian Rusyn people. Under the imprint of his self-styled Julijan Kolesarov Rusnak Institute of America, he published literally thousands of pages of bound, off-set typescripts, almost all profusely illustrated and comprising 77 titles that included several etymological dictionaries of the Vojvodinian Rusyn language, two journals, and several multivolume works, including *A Dictionary of Rusyn Art in the Carpathian Homeland and Pannonia (Leksikon russkoho chudožestva na Hornjici i Panoniji*, 1983-85), 24 volumes, and an *Encyclopedia of Rusyn Culture (Enciklopedija ross-nok*, 1988-92), 24 volumes—only completed through the third letter of the Rusyn alphabet.

Whereas his paintings were known through exhibits, his enormous scholarly output remains inaccessible except in a few research libraries in North America. He is survived by his first wife, Veruna née Gnip of Novi Sad, Yugoslavia, their two daughters Vera Ivanović of Novi Sad and Ana Kolesar (herself a painter now living in Toronto, Ontario); and by his second wife Natalija née Mandzuk and their two daughters Slavka and Lubka Kolesar, all living in Canada. *Vična jemu pamjat'*!

Julijan Kolesar, The Three Magi, 1963, etching.

WITH APPRECIATION

The Carpatho-Rusyn Research Center extends its appreciation to the following individuals for their generous donations during the course of 1992. The funds are being used to help support publication of the *Carpatho-Rusyn American.*

Andrew G. Fabula (La Jolla, California)—$100.00
William H. Harrick (Atlanta, Georgia)—$100.00
Robert Kraynak (Seven Hills, Ohio)—$190.00

Donations to the Carpatho-Rusyn Research Center (a non-profit cultural organization registered in the State of New York) are tax deductible.

BYZANTINE (GREEK) CATHOLICS IN EUROPE AND AMERICA

The following is related to an on-going discussion begun in the Carpatho-Rusyn American, *Vol. XIV, No.2, Summer 1991 and continued in Vol. XV, No. 1, Spring 1992.*—Editor

Dear Bishop Losten:

We read with interest reports about the Synod (council) of bishops of the Ukrainian Catholic Church which took place in L'viv between May 16 and 31, 1991. Because it was described as the first full synod of the hierarchy from the homeland and the diaspora, we assume you were present as well.

The pro-Ukrainian press in Transcarpathia provided coverage of the synod and featured an analytical report signed by the Commission for Relations and Information about Carpatho-Ukrainians (KoZI) headed by Professor Vasyl Markus in Chicago (*Karpats'ka Ukrajina*, July 9, 1992, pp. 2-3.) Of great concern in their report was the fact that the ordinary of the eparchy of Mukačevo, Bishop Ivan Semedij, and his auxiliary Josyf Holovač were not present at the L'viv Synod. Not surprisingly they were criticized in the press reports, along with the Greek Catholic bishops of Hajdúdorog, Prešov, and Archbishop Dolinay of Pittsburgh, for fostering "separatism" within the Ukrainian Catholic Church.

To support such an argument the following dubious logic was and still is being employed. Despite the well-known fact that since its establishment in 1771, the Eparchy of Mukačevo was never part of L'viv Archeparchy or the Kiev-Halyč Patriarchate, Ukrainian press reports have argued that since the late eighteenth century some Mukačevo hierarchs, like Bishop Andrej Bačyns'kyj, hoped to unite ecclesiastically with their brethren in Galicia, while others in the period before World War II participated at certain synods with their Ukrainian Greek Catholic brethren in Galicia.

Such "acts" supposedly justify calling the present-day hierarchs (Bishops Semedij and Holovač) "separatists" simply because they wish to maintain the historic status quo of the Eparchy of Mukačevo as a jurisdictionally-distinct church community (*ecclesia sui juris*) directly under the Pope. (See the letter of Bishops Semedij and Holovač to the Pope, dated January 15, 1991, in the *C-RA*, Vol. IV, No. 2, p. 9). This distinct status is, by the way, roughly the same held by all Byzantine Greek Catholic jurisdictions that derive ultimately from the Mukačevo see; namely Prešov, Hajdúdorog, and the Pittsburgh Metropolitanate (together with the Passaic, Parma, and Van Nuys eparchies).

Even more ominous, however, is the public accusation in the KoZI report that the actions of Bishops Semedij and Holovač are "already a matter of state politics," and that these issues should be resolved "by a decision of the state even if the Ukrainian democratic state does not interfere in church affairs." Why should the state do this? Because "if someone encourages the interests of foreign powers and acts against Ukraine, then that person must be held accountable before the law." These words speak for themselves and hark back to the time when under Soviet rule the Greek Catholic Church suffered terribly, a time we all thought was over.

To be sure, neither you nor the Synod wrote these words. But have they been repudiated? The same KoZI report did state, moreover, that the Ukrainian Greek Catholic synod issued a letter signed by 28 hierarchs which "unanimously requested that the Pope agree to recognize individual parishes [in the Eparchy of Mukačevo] that wish to belong to one Greek Catholic Church headed by its First Hierarch (the Galician Metropolitan) and the Synod of the whole 'particular' Greek Catholic Church," or who wish to form a separate eparchy "with its own law." The Carpatho-Rusyn Research Center already has in its possession a copy of a form letter (protocol) prepared in advance, which is to be used by individual parishes in Transcarpathia who wish to join with the Ukrainian Greek Catholic Church based in L'viv. What the synod's letter calls for is a situation similar to one in which certain Eastern-rite jurisdictions in the United States would be granted permission to annex parishes from neighboring eparchies with whom they are otherwise in communion.

Can all this be true? And if it is true, then who are the separatists? Who is promoting internal divisions within the church in Ukraine? Finally, in the words of one parishioner from Transcarpathia, since there is one God, what does it matter to which jurisdiction one belongs—especially when it is a question of jurisdictions all of which are under the authority of the Pope!

Again, our readers look forward to your response.

Paul Robert Magocsi, President
Carpatho-Rusyn Research Center
August 25, 1991

HISTORY OF THE RUSYN CHURCH PUBLISHED

The East European Monograph Series of Columbia University Press in New York has just released the Reverend Athanasius B. Pekar's *History of the Church in Carpathian Rus'*. The 350-page monograph, which appears in the Caraptho-Rusyn Research Center's Classics of Carpatho-Rusyn Scholarship Series, is the most comprehensive history of the Rusyn church in Europe and America to appear in any language. Ten chapters trace church developments from earliest times to the present, including the creation of the Greek Catholic Church, the Orthodox movement, the destruction of the Greek Catholic Church under the Soviets, and its renewal during the last decade. Also included are short biographies of all bishops in Europe and America, three maps, a bibliography, and index. The book begins with a biography of the Reverend Pekar and a list of his 300 previously-published works on Rusyns compiled by Edward Kasinec and Richard Renoff.

The *History of the Church in Carpathian Rus'* by Athanasius B. Pekar is available for $24.75 (US currency) from the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, NJ 07022.

CARPATHO-RUSYNS: ORTHODOXY AND GREEK CATHOLICISM

For the past three centuries there has existed a lengthy controversy concerning Orthodoxy and Greek Catholicism within the Carpatho-Rusyn community. The fact is that neither side is blameless. Both denominations are guilty of misunderstandings and misdeeds. What is most tragic is that this denominational separation in the Carpatho-Rusyn community has been exploited by many. Whether it was the nobility in the fifteenth and sixteenth centuries, Austro-Hungarian officials in the centuries following, Nazis during the 1940s, or Communists of the last forty years, the denominational division among Carpatho-Rusyns has been utilized by others.

Even a brief historical survey of the Rusyn people shows that most often others have used us as pawns in order to obtain their own geopolitical objectives. The ruling class of the early sixteenth century persecuted us in order to manage better their properties and to maintain a stable future for themselves. The Austro-Hungarian Empire tried to make us into a people we never were in order to control and expand their empire. The Nazis used us in order to extend and perpetuate their Third Reich. Most recently the Communists were the most successful in pitting the Orthodox against the Greek Catholics and vice versa in order to control, maintain, and perpetuate Communism. In very few instances throughout the last centuries were we as a people able or allowed to decide our own future. In almost every instance the future of the Carpatho-Rusyn people was determined by the geopolitical machinations and objectives of other empires, countries, and nations, some of which themselves no longer exist.

The Carpatho-Rusyn people have always been devout believers. This fact has been used and exploited by the many people who see us a means to their ends; whereas we have always seen it as our sole end. Unfortunately, even now, with Communism's demise in East Central Europe, the Carpatho-Rusyn community still faces a painful struggle because of its religious divergence. What is interesting is that both sides accuse the other of allowing external interference: Greek Catholics accuse the Orthodox of outside Russian interference: the Orthodox accuse the Greek Catholics of outside Vatican interference. And there is some degree of truth in both accusations.

But pointing a finger is not the solution. Taking responsibility for ourselves as a distinct people is. And this involves respect for the decisions our Carpatho-Rusyn brothers and sisters make for themselves. While we do not have to agree with their decisions, to force one to change, to violently attack and criticize, to use political or economic subterfuge only continues to weaken us as a distinct and unique people.

What is needed from both Carpatho-Rusyn Orthodox and Carpatho-Rusyn Greek Catholics is a respect for each other and the reestablishment of the trust that certainly once existed between us, a trust that has been eroded by the infiltration of rumors from outside. We have for centuries turned to foreigners to help solve our differences and we see where they have led us. Instead of looking for foreigners who know neither our people nor our culture, we must look now to ourselves. We must further our efforts to take responsibility for ourselves and our future. This does not mean that we should isolate ourselves from the world, but rather that we should start speaking for ourselves and for our own unique needs. This process has already begun.

As a Carpatho-Rusyn American Orthodox Christian priest, what gives me the greatest sense of joy with regard to my Rusyn Greek Catholic brothers and sisters is that which should unite us most closely: our faith in Jesus Christ. Unfortunately, it is about this point, our understanding of Jesus Christ and His Church, that I also feel a sense of tragedy. For it is here that, despite our common ethnic heritage, we as Carpatho-Rusyns are most poignantly separated. Our theological differences cannot be overlooked, taken lightly, or considered insignificant.

A remarkable opportunity in history has arisen for us to work together for a peaceful and equitable coexistence as Carpatho-Rusyn Greek Catholics and Carpatho-Rusyn Orthodox, but only if we toil to do so on our own without outside interference. We must strive toward this goal before the present opportunity disappears behind new gathering clouds of geopolitical amibitions.

The period of religious inquisitions is over. The era of religious propaganda and half truths is now on the wane. The only weapon that we Christians have at hand, which has always been ours is the simple power of persuasion. The time for polemics and rhetoric has passed and we now must act upon our faith by living our life in Christ.

Neither the Orthodox nor the Greek Catholics have the luxury of living in obscurity anymore. The world is growing smaller everyday. What is said and done in Eastern Europe no longer is limited to the audience of a single village but is seen by the entire world. Only one thing can win out over all and that is the common love that we have for each other: a love founded not only upon our common ethnic heritage and our common humanity, but above all else a love that is based upon our love for Jesus Christ. Despite all that we as a people have gone through, our love for Jesus Christ and His Church above all else has remained the cornerstone and foundation of the Carpatho-Rusyn people.

The Reverend Luke Mihaly
Holy Trinity Church
Danbury, Connecticut

Johnstown, Pennsylvania. From September 4 to 6, 1992, Johnstown's historic Cambria City neighborhood, which a century earlier was home to thousands of immigrants, most of them from Eastern Europe, played host to the 54th National Folk Festival. The traveling festival, in its final year of a three-year run in Johnstown, offered over seventy food booths, four performance stages, demonstrations of traditional crafts, and tours of Cambria City's ten ethnic churches. For the second consecutive year, the event included a comprehensive Carpatho-Rusyn cultural and educational display, which was sponsored by St. Mary's Byzantine Catholic Church. The exhibit featured folk costumes from across Carpathian Rus', *ručnykŷ* (embroidered ritual cloths), video presentations about Rusyns, books, ceramics, wood carvings, icons, *pysankŷ*, and a map of the Carpatho-Rusyn homeland. The display was organized and staffed by Dave Felix of Johnstown and Keith Koshute of Windber, Pennsylvania. In addition, St. Mary's Church prepared and sold traditional Rusyn food items.

Also participating in the festival was SS. Peter and Paul Orthodox Greek Catholic Church of Windber. Women of the parish demonstrated the art of embroidering Easter basket covers and displayed several examples of their work. The church also operated a food booth.

A partial view of the Carpatho-Rusyn display at the 54th National Folk Festival in Johnstown, Pennsylvania.

Bardejovské Kúpele, Czecho-Slovakia. On November 6-7, 1992, a seminar on the codification of the Rusyn language was held in the resort town of Bardejovské Kúpele in northeastern Slovakia. Sponsored by the Rusyn Renaissance Society (Rusyns'ka Obroda) of Czechoslovakia and the Carpatho-Rusyn Research Center, the seminar attracted nearly eighty scholars, writers, and journalists from all countries where Rusyns live: Ukraine, Czechoslovakia, Poland, Hungary, and former Yugoslavia, as well as linguists from the United States, Sweden, Switzerland, and Monaco. The seminar, or "language congress," marked the first time ever a coordinated effort was made to create a literary standard for the Rusyn language. A resolution was adopted containing the principles and aims of the language builders, and a standing coordinating commission was created to continue the process of codification. For further details, see the article, Scholarly Seminar on the Codification of the Rusyn Language, in this issue.

Kiev, Ukraine. On November 11-13, 1992, Professor Paul Robert Magocsi was the guest of the Institute for Nationality Relations and Politics of the Ukrainian Academy of Sciences where he delivered three lectures on the Rusyn question and the general status of national minorities in post-1989 East Central Europe. In recent years, Ukrainian public and scholarly circles have been highly critical of the Rusyn national revival within its borders (Transcarpathia) and in neighboring states, fearing that it may be a threat to the unity of the Ukrainian people and to the recently-created independent Ukrainian state.

The audience of Ukrainian specialists in Kiev heard from Professor Magocsi about aspects of the Rusyn movement that they had not known before, and they agreed that in the restructuring of a democratic Ukrainian state all citizens, including Rusyns, should have the right to identify themselves as they wish. In the words of Professor Ivan Kuras, director of the Institute for Nationality Relations and advisor to Ukrainian president, Leonid Kravčuk, his center will continue in the future to analyze the Rusyn question and take into consideration both the pro-Rusyn and pro-Ukrainian aspects of the problem.

Prešov, Czecho-Slovakia. On November 27-28, 1992, members of the Rusyn Terminological and Orthographic Commission met according to plans set out three weeks earlier at the Scholarly Seminar for the Codification of the Rusyn Language. This second meeting of the commission was hosted by its chairman, Dr. Jurij Pan'ko of Šafárik University in Prešov, and included Myroslava Chomjak and Petro Trochanovskij from the Lemko Region of Poland; Ivan Kerča and Vasyl' Sočka from Subcarpathian Rus' in Ukraine; and Štefan Bunganyč and Aleksander Zozuljak from the Prešov Region in Slovakia. Also present were the Rusyn-language editors from Prešov, Anna Pliškova and Anna Kuzmjakova.

During its two days of discussions, the commission approved Rusyn terms for morphology and, in part, for syntax. They plan to complete work on terms for syntax and move on to phonetics during their next meeting on January 21-22, 1993. Their goal is to create a common orthography and grammatical terminology for all Rusyn language grammars and textbooks wherever they are published.

OUR FRONT COVER

The recent religious revival in Subcarpathian Rus', (Ukraine's Transcarpathia) has affected individuals of all ages. A young girl prays at the Greek Catholic pilgrimage (*otpust*) in Boronjava-Sokernycja, August 2, 1992. Photo: Kisan Productions.

Prešov, Czecho-Slovakia. In June 1992, the Greek Catholic eparchy of Prešov revived the religious magazine *Blahovistnik*, which is intended for the Carpatho-Rusyn faithful living in the Prešov Region of northeastern Slovakia. The publication had appeared sporadically since 1968, when the Greek Catholic Church was restored. Now edited by the Reverend Dr. Marian Potaš, the revived *Blahovistnik* is entirely in Ukrainian (using both the Latin and Cyrillic alphabets). In a letter of well wishes to the new editor, the Carpatho-Rusyn Research Center suggested that the "popularity of *Blahovistnik* would increase among Rusyns if it were in their own language." In urging the editor to consider publishing in Rusyn, the C-RRC mentioned how the local Rusyn language now has a written "codified form, which for church-related material is best translated by the [Medzilaborce parish priest], Father František Krajnjak."

Interested readers can obtain the publication by writing to Dr. o. Marián Potáš, OSBM, Redakcija Blahovistnika, ul. Vajanského 31, 08 001 Prešov, Czecho-Slovakia.

Užhorod, Ukraine. On June 19, 1992, the newspaper *Podkarpats'ka Rus'* informed the public of Transcarpathia of what Ukraine's President Leonid Kravčuk said just ten days before the December 1, 1991 referendum of Ukrainian independence and his own election as president of the newly-independent country. Meeting with deputies to the Transcarpathian Regional Parliament (Narodna Rada), then candidate Kravčuk stated that Transcarpathia "should be given special status as a self-governing territory." Moreover, by January-Feburary 1992, he said, the Ukrainian government in Kiev could prepare the details of a law so that Transcarpathia would become a "free economic zone."

In response to the question of one deputy (Ivan Curko): "Do you recognize a Rusyn 'nationality'?," Kravčuk replied: "I recognize that such a nationality exists. . . . There is such a nationality (*nacional'nist'*) and there is a Rusyn people (*narod*). They have a right to exist and to preserve their culture, language, traditions, and everything that is theirs." (From the stenographic record of the meeting in Užhorod, November 20, 1991).

Kiev, Ukraine. On August 21-24, 1992, a World Forum of Ukrainians held its first meeting ever in Ukraine. Hundreds of delegates from most continents worldwide were in attendance. During the congress a special "Transcarpathian Forum" was organized under the direction of Dr. Oleksa Myšanyč of the Ukrainian Academy of Sciences. Among the 52 persons present at the forum were the chairman of several pro-Ukrainian organizations that claim to represent Rusyns in the countries where they live: Jurij Balega of the Ukrainian National Council of Transcarpathia; Viktor Koval' of the Union of Rusyn-Ukrainians in Czecho-Slovakia; Vasyl' Markus of the Commission for Relations and Information About Carpatho-Ukrainians in the United States; Julijan Tamaš and Simeon Sakač of the Union of Rusyns and Ukrainians in Yugoslavia; and Omel'jan Rusyn of the Cultural Society of Ukrainians and Rusyns in Hungary.

The main topic of discussion at the "Transcarpathian Forum" was the problem of Rusynism, which the participants felt is a danger to the unity of Ukraine and a threat to the "real" Ukrainian identity of all Rusyns. The Transcarpathian Forum adopted a thirteen-point resolution that included the following statements regarding its political and ideological orientation:

"We are convinced that the fate of Transcarpathia has once and for all been decided within the bounds of a democratic, independent, and united Ukraine."

"We condemn the recent manifestation of political Rusynism inspired by enemies of Ukraine and by elements within the old Bolshevik and imperialist governmental structures, that are supported by revisionist circles among the former rulers in Transcarpathia. Within this conjectural constellation local ambitious individuals along with remnants of reactionary Russophiles and Magyarones are carrying out activity that reaches extreme Ukrainophobia."

Bratislava, Czecho-Slovakia. On November 27, 1992, the daily newspaper *Pravda* reported on the visit of Slovakia's Minister of Foreign Affairs, Milan Kňažko, to Kiev, the capital of Ukraine. The Ukrainian government has often raised the question of "Ukrainians" in Slovakia. Minister Kňažko reported: "We discussed the problem of the Rusyn and Ukrainian minorities. Our view is that individuals should decide themselves to which nationality they wish to belong." As for statements by some Czech politicians in Prague that have dealt with Rusyns and that demand the "return" of Subcarpathian Rus' (Ukrainian Transcarpathia) to Czecho-Slovakia, Minister Kňažko dismissed these by stating that "the Slovak government considers them to be views of another state [that is, the Czech Republic]."

On November 28, the chairman of the Rusyn Renaissance Society (Rusyns'ka Obroda), Vasyl' Turok, issued a communiqué which in part read: "The Rusyn Renaissance Society welcomes the results of the meetings that Slovakia's Minister of Foreign Affairs Milan Kňažko had with his counterparts in Kiev. . . . We agree completely that the people themselves must decide to which nationality they wish to belong."

"The Rusyn Renaissance Society," continued the commniqué," supports completely the constitution of the Slovak Republic. . . . Together with the Slovak people, we Rusyns wish to build our common republic without making any political demands."

INDEX TO THE *CARPATHO-RUSYN AMERICAN*

An index to the *Carpatho-Rusyn American* during its first eleven years of existence, 1978 through 1988, is now available. Prepared by University of Dayton Professor Raymond M. Herbenick, the 24-page index includes over 1000 entries listing feature articles, their authors, letters to the editor, events, photographs, and maps.

The large format and easy-to-read text is available for $10.00 (US) from: Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, NJ 07022.

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